



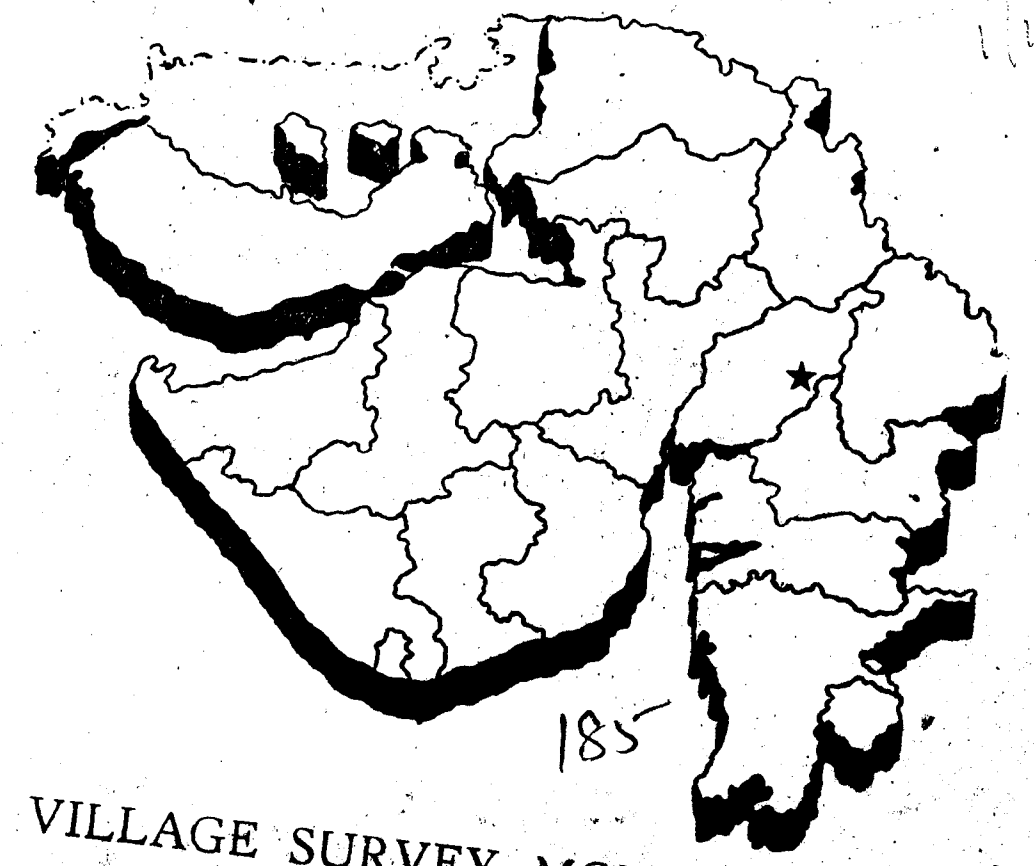
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GUJARAT

CENSUS OF INDIA 1961

VOLUME V-PART VI-NO. 11

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11/11/68



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VILLAGE SURVEY MONOGRAPH

★ 11. AMBAV

DISTRICT : KAIRA

TALUKA : THASRA

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R. K. TRIVEDI
Superintendent of Census Operations, Gujarat

With the compliments of

*The Superintendent of Census Operations, Gujarat,
Ahmedabad*



CENSUS OF INDIA 1961

VOLUME V-PART VI-NO. 11

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GUJARAT

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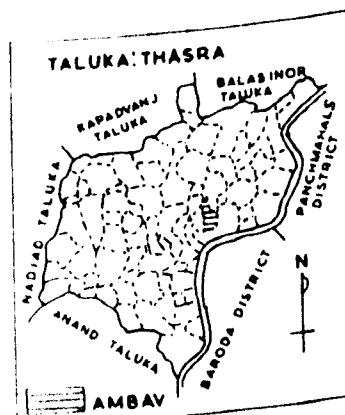
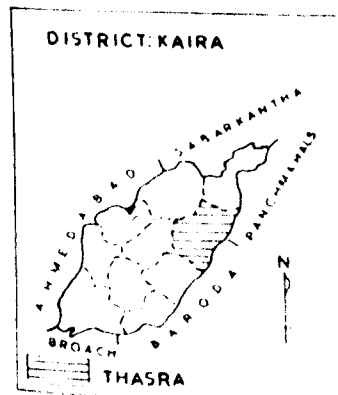
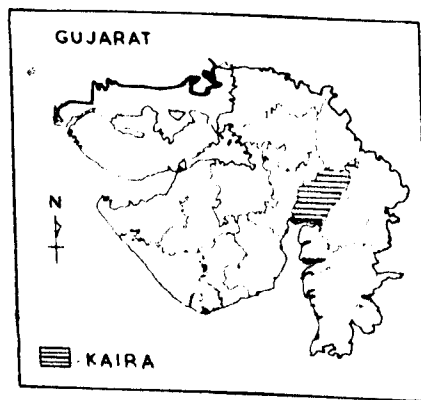
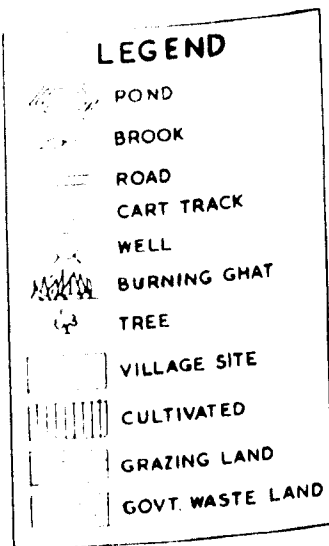
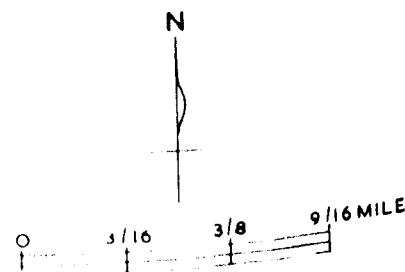
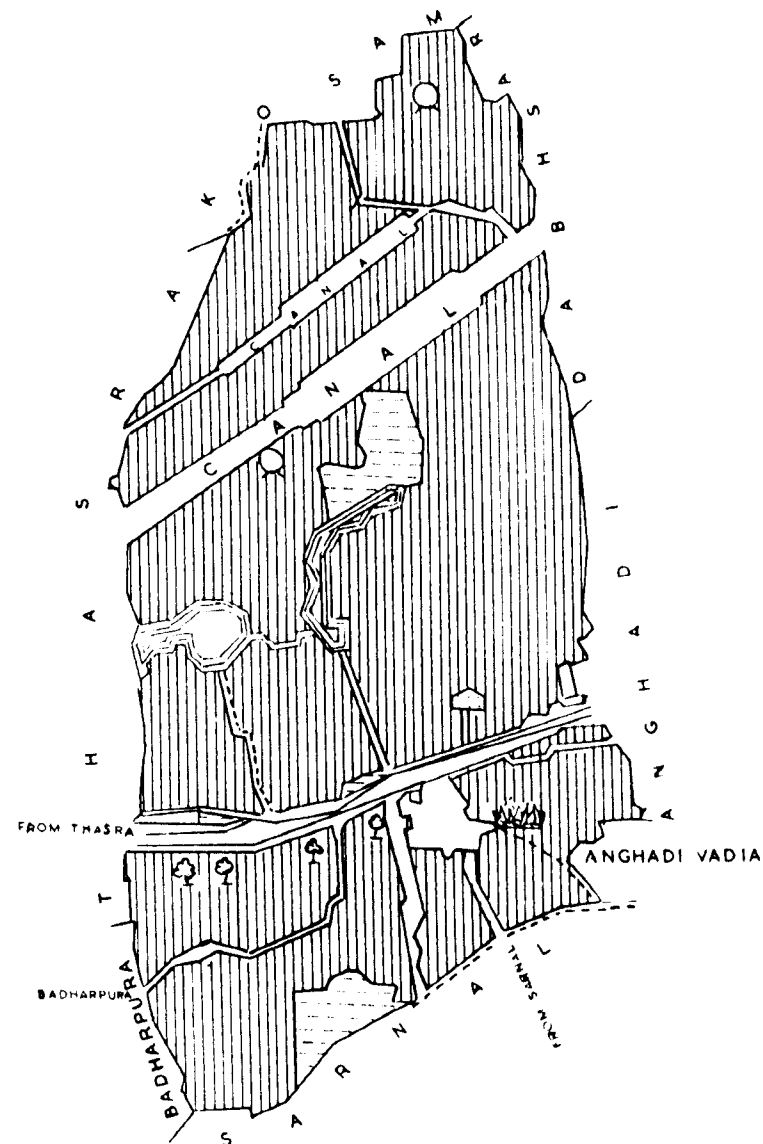
DISTRICT : KAIRA TALUKA : THASRA

R. K. TRIVEDI

Superintendent of Census Operations, Gujarat

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VILLAGE SURVEY MAP OF AMBAV TALUKA: THASRA DISTRICT: KAIRA



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FOREWORD

Apart from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions'. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralization on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive: the object being as much to find out what

was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows:

- At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers, etc. A village should have a minimum population of 400, the optimum being between 500 and 700.
- At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.
- The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500-700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It

should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed

at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural changes. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been

lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve; to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian

NEW DELHI,
July 30, 1964.

ASOK MITRA,
Registrar General, India.

Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in Appendices I and II to the Monograph on village Pachhatardi, mahal Bhanvad, district Jamnagar.

PREFACE

The Village Survey Monograph on Ambav is the eleventh in the series of Socio-economic Survey of selected villages.

Ambav is a small village of 98 households in Thasra taluka of Kaira district. It has been selected for this study as the village economy is dominated by the cultivation of cash crops like tobacco and cotton.

The purpose of conducting a Socio-economic Survey of selected villages and the stages by which it progressed have been elucidated by the Registrar General, India, in the Foreword. The Village and the Household Schedules which were canvassed respectively for the village as a whole and for each individual household have been printed in the Village Survey Monograph on Pachhatardi, district Jamnagar, the first in this series.

The services of those who have participated in the various stages of this survey have been duly acknowledged at the commencement of this monograph. Before I conclude I must also express my thanks to Dr. Roy Burman, Officer on Special Duty, in charge of Special Studies in the Office of the Registrar General, India, for going through this monograph before print.

AHMEDABAD,
June 14, 1968.

R. K. TRIVEDI,
Superintendent of Census Operations,
Gujarat.

AMBAV
TALUKA: THASRA
DISTRICT: KAIRA

LEGEND

	PATEL		GOVERNMENT OFFICE
	PARMAR		SHOP
	BHOI		POST OFFICE
	BHIL		TEMPLE
	SUTHAR		TREE
	HARIJAN		MOUNDS
	SHAIKH		WELL
	WANKAR		BUS STOP

THE VILLAGE

AMBAY LYING ON 22° 48' North latitude and 73° 13' East longitude is a small multi-ethnic village of 98 households in Thasra taluka of Kaira district. It has an area of 1.2 sq. miles and population of 589 persons. It is a railway station on Anand-Godhra railway line where only local trains halt. It also lies adjacent to the State Highway. Taluka headquarters Thasra is only 2.5 miles away from the village and is approachable by rail and road in all weather. The village has been selected to study the socio-economic condition of the villagers having an agricultural economy predominated by cash crop cultivation, viz., tobacco and cotton.

No written history about the origin of the village is available. According to the local legend, village Ambav was established about 350 years ago by Patidars, who had migrated from the near-by areas like Sarnal, Umreth, Bhatera, etc. The name of the village Ambav appears to have been derived from the name of goddess Amba. People of the village say that there was a small shrine of Amba Mata at the village when it was established.

The village has an area of 777 acres and 34 gunthas which can generally be described as plain land with slight undulations. The Mahi Sagar, one of the biggest rivers of Gujarat flows at a distance of 2.5 miles in the south. The northern Mahi canal distributary flows very close to the village. The climate of the area is extreme, in that it has hot summers and cold winters. Rainy season starts in the second fortnight of June and ends in September. The temperature and rainfall statistics are not collected at the village, but recorded at the near-by taluka headquarters. These statistics are given in Tables I and II in the Appendix I. The average rainfall

A-1

for 85 years (i.e., from 1876 to 1960) comes to 32.04 inches. However, it varies widely from year to year. It was less than 20 inches in 12 years while it was more than 30 inches in 49 years and in the remaining years it was between 20 and 30. Rainfall and the rainy days from 1957 to 1961 are given below.

Rainfall at Thasra

Year						(in centimetres)	
						No. of rainy days	Actual rainfall
1						2	3
1957	.	.	.	.	.	43	51.92
1958	.	.	.	.	.	55	97.81
1959	.	.	.	.	.	65	148.39
1960	.	.	.	.	.	38	59.70
1961	.	.	.	.	.	47	68.70

Babul (*Acacia arabica*), mahuda (*Bassia latifolia*), rayan (*Manilkara hexandra*), mango (*Mangifera indica*), amli (*Tamarindus indica*) and neem (*Azadirachta indica*) trees are usually found in the surroundings of the village.

Bullocks, buffaloes and goats are the main domestic animals kept by the people.

The total population of the village according to the survey consists of 589 souls, 352 males and 237 females. The number of households in the village is 98. Thus the average size of the household comes to six members.

The village site admeasures 11 acres and 16 gunthas. The village is situated adjacent to Nadiad-Godhra State Highway and railway line. The railway station at the village was built in the year 1961-62 and has the facility of a tea-stall

and verandah of concrete flooring where travellers can sit and relax. Just at the entrance of the village, there is a railway crossing and on the right-hand side a statue of Mahatma Gandhi cast from alloy placed by the villagers in the year 1949. Village *chawdi* or *chora* which is used as panchayat office is situated at the entrance to the village. A *dharmashala* in which there is a temple of Rammath Mahadev is to the right of the *chora*. Formerly it was used for primary school which was subsequently shifted to the new building constructed in 1956-57. The houses are in the linear clusters with walls one adjacent to the other and lanes and by-lanes passing through it. Streets and lanes are narrow and made of natural earth. Absence of planning can be seen from the location of the houses, village roads, etc. Except a few buildings of Patidars which are quite spacious and well-built, the rest of the structures are *kutch* built. A few well-to-do Patidars have bathrooms and latrines in their dwellings. Waste water of most of the dwellings flows in the street making it unhygienic. The houses of each caste are clustered in separate localities known as *vas* or *fali*. The untouchables and the Christians have their houses at the eastern end of the village.

1.7 COMMUNICATION

Ambav is relatively better situated than the most of the villages of the State. It is a railway station and also situated on the State Highway, which makes it approachable during all weather. Taluka headquarters which is also a police station is situated only at a distance of 2.5 miles. The district headquarters Kaira is 40 miles away from the village. The village has a branch post office and the nearest telegraph office is at Thasra. The village has a cooperative credit society. The nearest marketing centre of the main products of the village is Thasra where there is also a market yard. There is no medical or health institution in the village; but the nearest facility available is the Government hospital and a maternity hospital situated at Thasra which are resorted to by people when they are ill. The village has a primary school and for middle and high school the nearest facility available is the schools of Thasra. The nearest college is at Dakor at a distance of 8.5 miles.

1.8 WATER-SUPPLY

The village has two drinking water wells, one of which is reserved for Christians. Platforms are constructed round the wells and pulleys are fixed to facilitate fetching of water and avoid the inflow of dirty water in the wells. Besides the common facility of wells, 11 well-to-do Patidars have installed hand-pumps in their premises. Some households mainly Sindhiya and Bhangi fetch water from the railway engine when train halts.

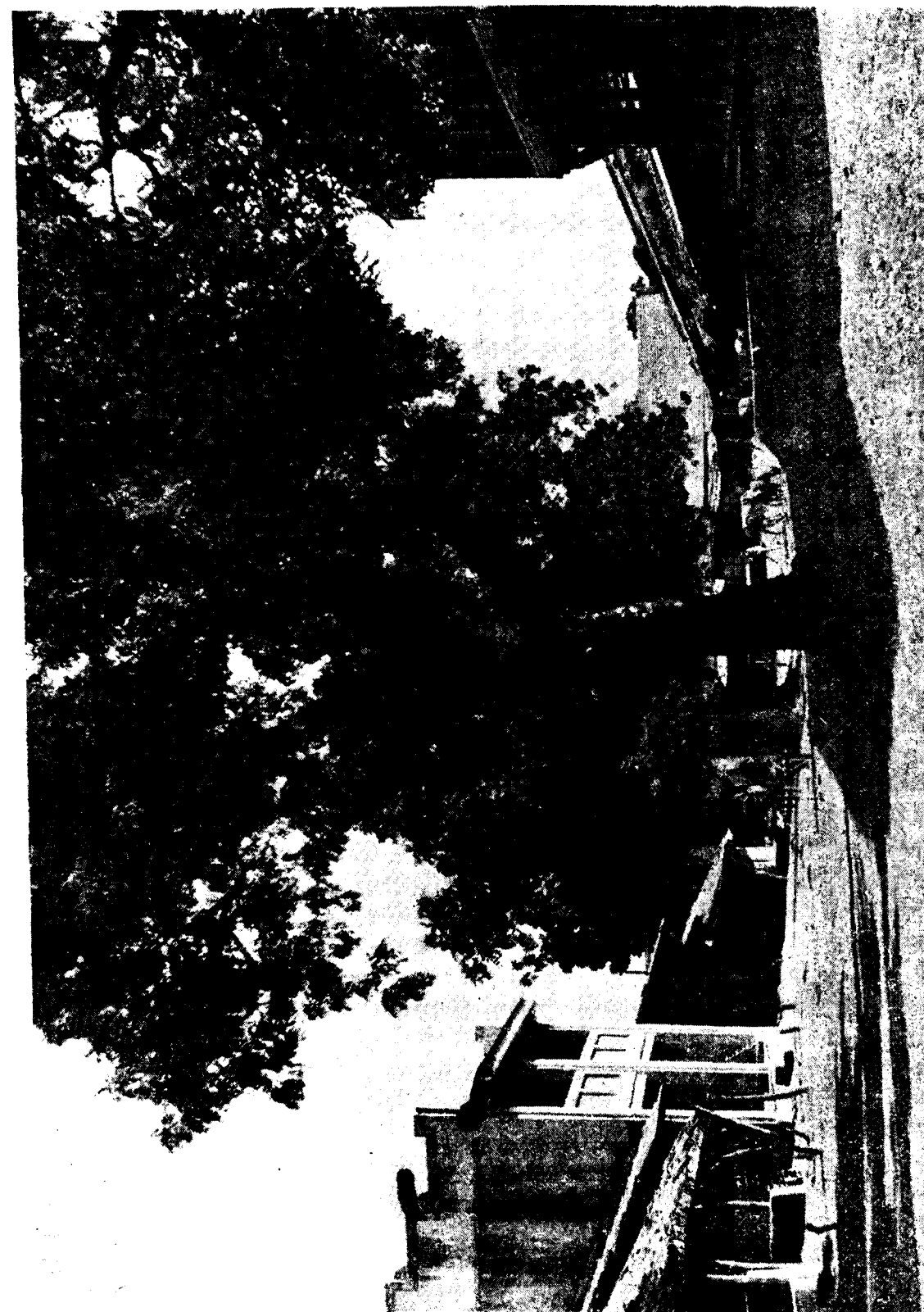
1.9 MARKET

The agricultural produce is either sold through agriculture produce market at Thasra or is sold through agents who collect the crops at the village. Villagers usually make purchases from Thasra but their day to day requirements like spices, oil, pulses, kerosene, match-box, *pan*, *bidi*, vegetables, etc., are met by two retail shops at the village.

1.10 PUBLIC PLACES AND WELFARE INSTITUTIONS

The primary school building has four rooms housing seven vernacular standards. It has also a branch post office run by a primary school teacher. The village was covered under a group panchayat established on 27th September, 1955, but from 16th August, 1961 it has a separate panchayat of its own. As there is no panchayat *ghar*, the panchayat office is kept in the village *chora*. Institutions like Youth Club, Farmers' Union, Mahila Mandal and *bhajan mandali*, have been established since 1959. Of late in 1963, Gram Rakshak Dal has also been organised at the village. The village was covered under a group cooperative society till 1960, when a separate multipurpose cooperative society named 'Ambav Vividh Karyakari Sahakari Mandli' was established from 5th March, 1960 to supply seeds, fertilisers and cheap credit to cultivators.

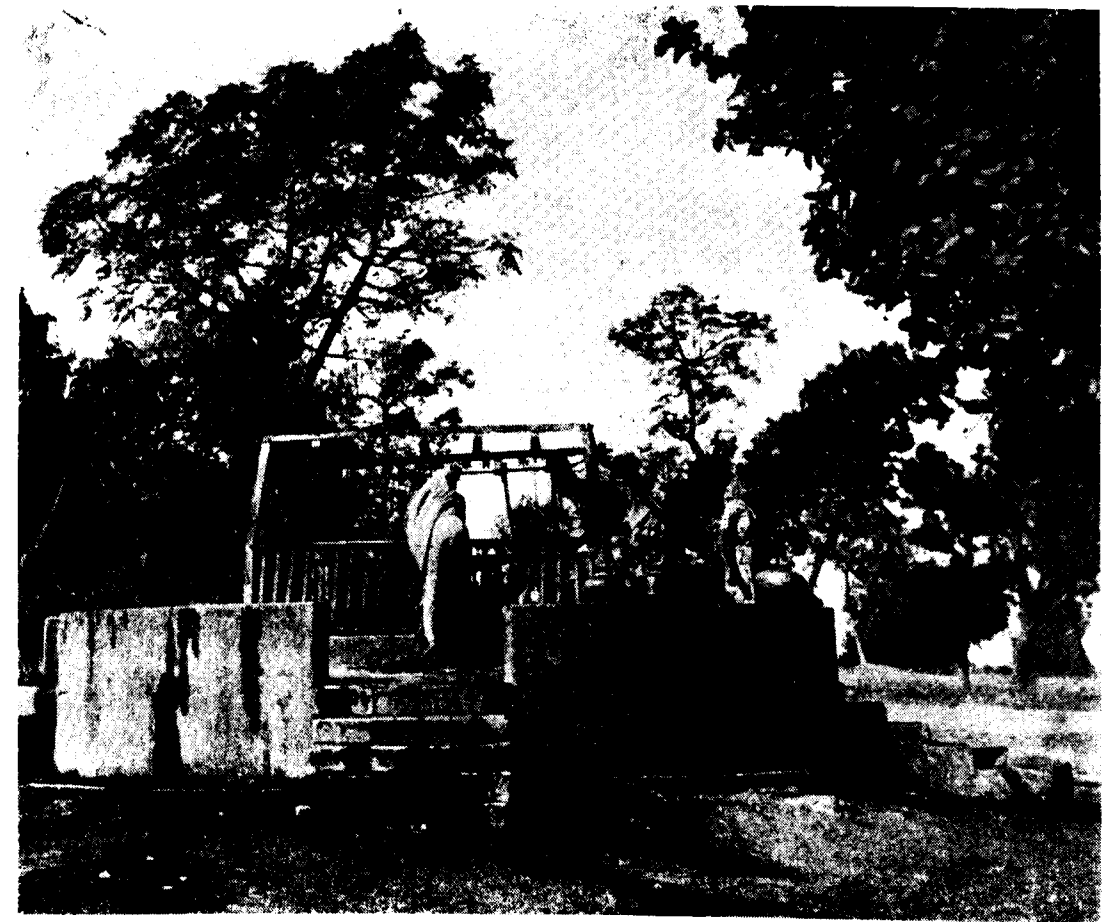
Near Government *chora*, there is a temple of Rammath Mahadev. A Swaminarayan temple constructed 70 years ago is situated in the Patel *falia* and the devotees of this sect visit this temple daily. Bhathiji temple having the idol of Bhathiji Maharaj is situated near the railway line. There are 5 to 6 other shrines or small temples. There is no church or mosque in the village.



A general view of village Ambav



A street in Ambay



The village well



One of the private hand pumps installed in the village

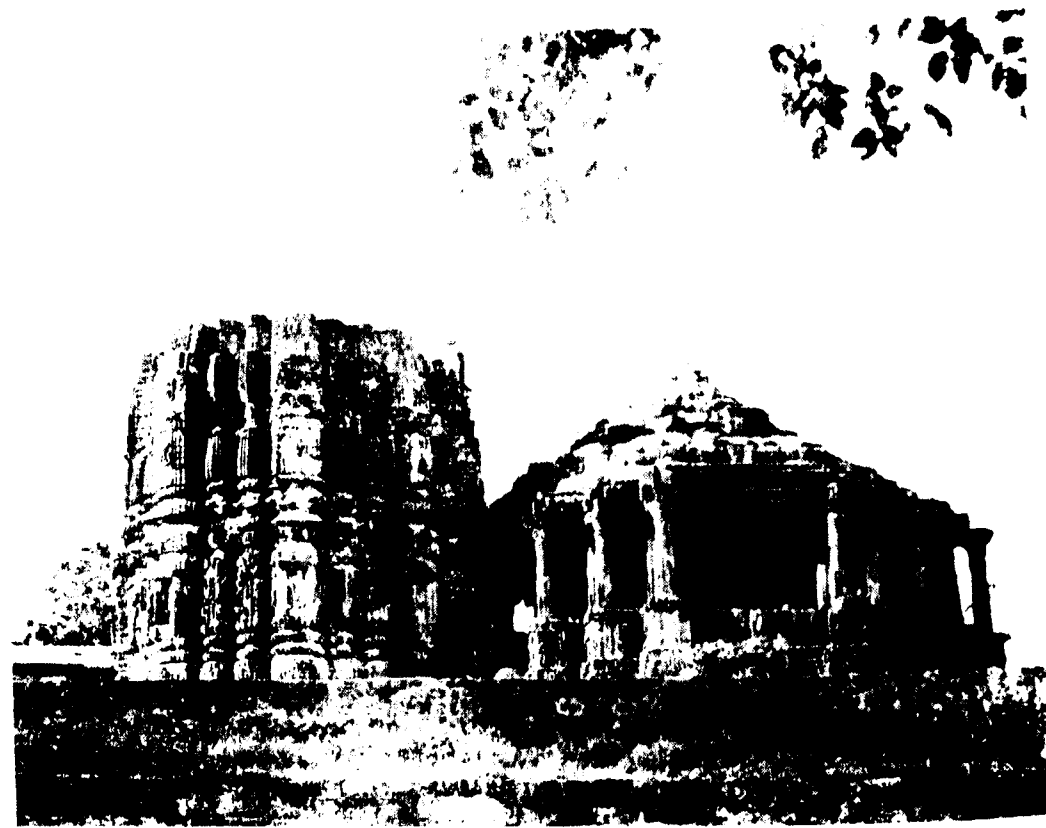


A Chabutara with a pegion house

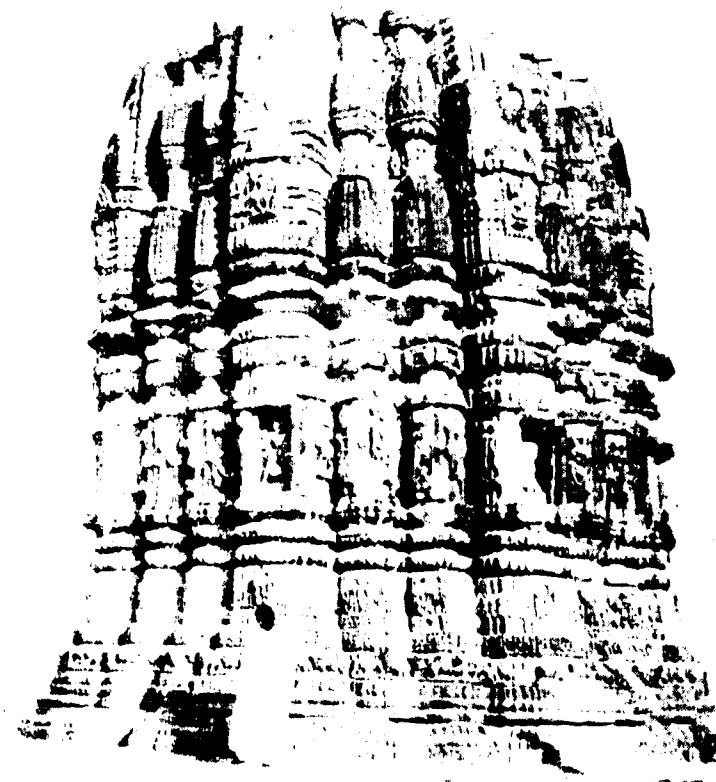
I.11 GALTESHWAR MAHADEV

Situated on a beautiful spot on the confluence of rivers Galti and Mahi, the ancient temple of Galteshwar Mahadev is a protected monument. It is famous for its stone carving. Situated on a high bank of the river, the wide flow of the river particularly in the monsoon creates a very

charming effect and reminds one of the scene of Somnath Mahadev at Patan-Veraval. It is connected with regular bus service with Dakor *via* Ambav. The place is visited by about 40-50 persons daily which includes both pilgrims and persons coming for picnic. There is a *dharmashala* at Galteshwar where the pilgrims can stay.



The temple of Galteshwar Mahadev with the assembly hall and spiral tower in damaged condition



Details of stone carving in the temple at Galteshwar

Suthar is unmarried. They were four brothers and three of them also died unmarried. A custom of *satu* or exchange of girls for marriage between two families is in vogue in their caste. As they had no sister and no property, they could not marry.

II.8 MUSLIM

Muslims in the village are Shaikh, Pathan and Vohra.

(a) *Shaikh*—Shaikh is one of the four castes into which Muslims are divided. The word Shaikh literally means 'elder'. The word Shaikh is applied to the descendants of the local converts as well as to foreigners. There are seven households of Shaikh in the village. All of them are Sunni by sect. They do not marry their daughters in the families of Pathans or Moguls, but accept daughters of Pathans. They do not accept daughters of Moguls. Wine or pork is prohibited. They are religious minded and keep *badha*, *manta*, etc., during sickness.

(b) *Pathan*—"It is one of the four classes into which Muslims are divided. They are of Afghan origin. The name probably means people of the uplands. The word is derived from the Arabic word meaning 'Victorious'. Afghan traditions trace the name to Batan (rudder) said to have been given by the Prophet of Islam to their great ancestor, Abdur Rashid. It is now generally agreed that the name Pathan is the Indian form of the name 'Pushtun' derived from an old Iranian word *Parшти* (hill). All are Sunnis by religion."¹

(c) *Vohra*—Vohras are mostly descendants of Hindu converts. There are two families of Vohras. Amongst vohras marital alliances are prohibited up to three generations. Sons and daughters of two sisters cannot marry. *Dervatu* or junior levirate is permitted. They have a caste *panch* of about 68 villages, and caste disputes are resolved mostly by *panch*.

II.9 SINDHVA

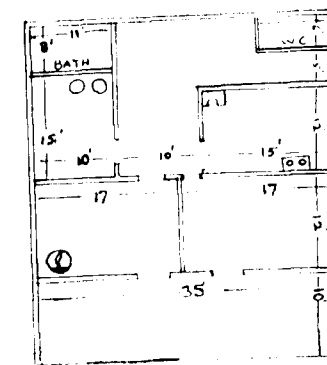
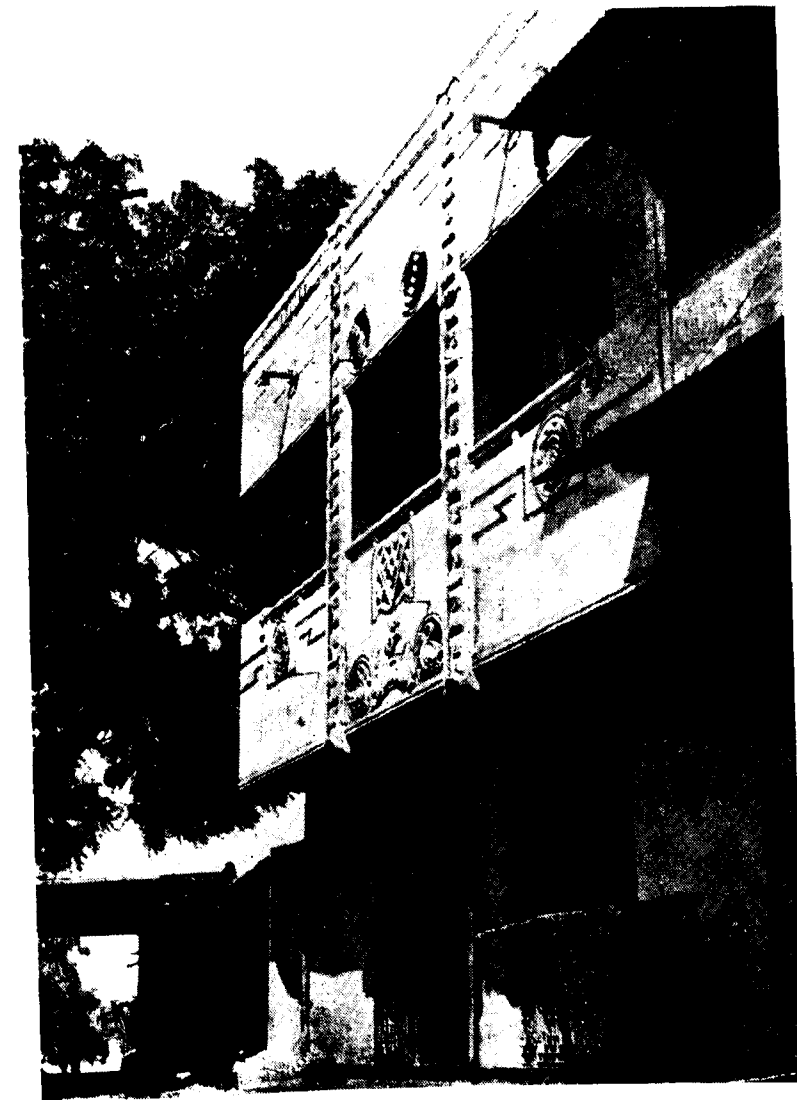
Sindhvas are also known as Shenvas. They are called Sindhva from plaiting the leaves of *shendi* or wild date. They bear Rajput surnames

like Rathod, Solanki, Vaghela and Makvana. Most of them earn their livelihood by making rope. They rank between Dheds and Bhangis. Dheds do not touch them and they do not touch Bhangis. Their priests are Garodas. Among them divorce and widow remarriage are allowed. A custom of junior levirate is in vogue. Social disputes are settled by the community elders.² There are three families of Sindhvas in the village. They have a caste *panch* of 12 villages. Recently the caste *panch* has reduced the amount of dowry paid by the bridegroom's father to Rs. 300 from Rs. 500. They do not touch or eat with Bhangis or Christians. But Bhangis eat at their places. Chammunda Mata is their family deity, the temple of which is situated at Pipali, taluka Padra in Baroda district. They believe in Bhathiji, Balia Dev, Kalika and keep vows of these goddesses. The members of Shenva community who are also known in different regions by different synonyms like Chenvas, Sedmas, Sindhvas and Rawats pay a visit to Shri Prabhudas Nathuram Bechar Swami of Ramji Mandir, Sidhpur on the Kartiki Purnima Fair every year.

II.10 VASAVA BHIL

There are five households of Vasava Bhil in the village who are engaged as agricultural labourers. Vasavas, a notified Scheduled Tribe are the aboriginals mainly found near the eastern forest range of the State. Also known as Vasavda, they have no separate *kul* or family. Their social customs are similar to those of other Hindu castes. Widow remarriage and divorce are permitted. A custom of *ghar jamai* or *khandhadia* is in vogue in this community. A custom of bride's price of Rs. 200 to 250 to meet marriage expenses is prevalent among them. Their caste *panch* decides the social cases of divorce, kidnapping, etc. *Simant* and *chhatthi* ceremonies which were not performed in the past are now practised in imitation of other Hindu castes. They usually bury the dead but those who can afford cremate them.

All the households in the village are either engaged as casual labourers or as *bhagia* or *sathi*. They do not stay permanently at one place but move from place to place and generally



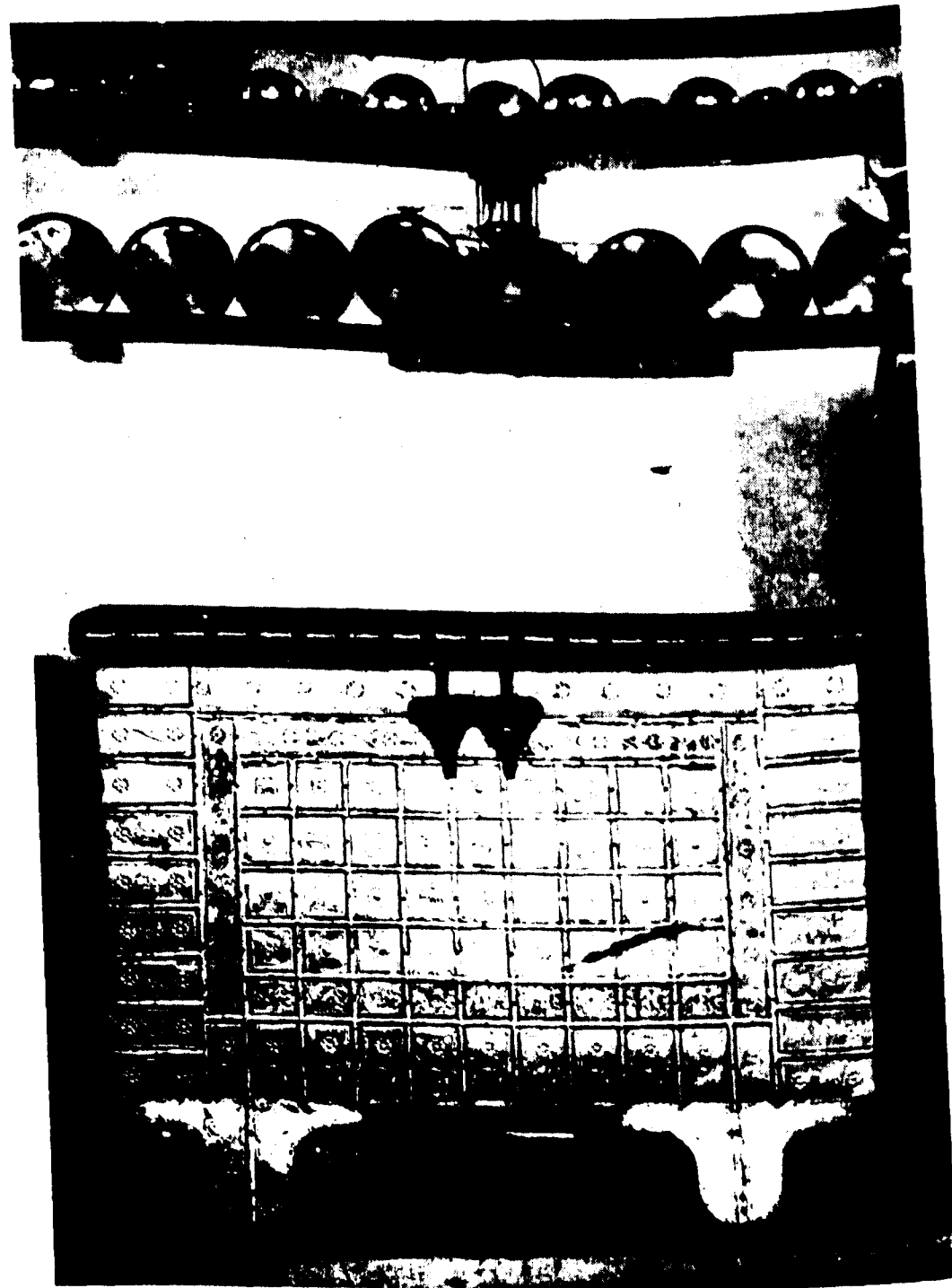
DISTRICT: KAIRA
TALUKA: THASRA
VILLAGE: AMBAV

① LOCATION OF HOUSEHOLD GOD
□ " " KITCHEN FIRE
○○ " " GRAIN STORAGE
⊞ " " WATER PLACE

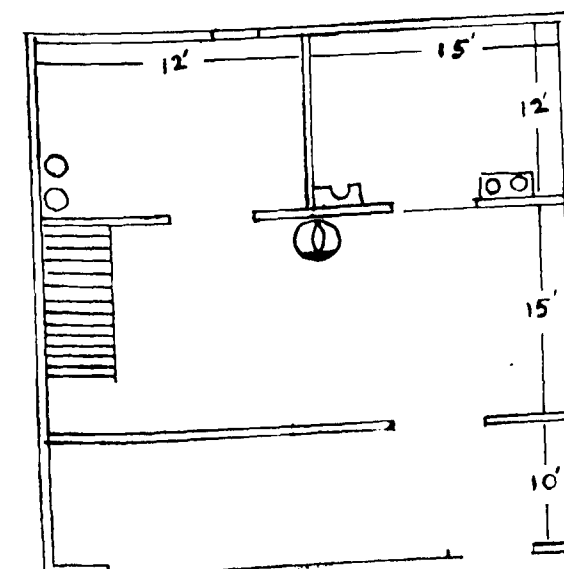
A well built house of a Patidar

1. MUKERJEA SATYA. V., *Census of India 1931*, Vol. XIX, Baroda, Part I—Report, p. 454

2. *Ibid.*, pp. 438-439



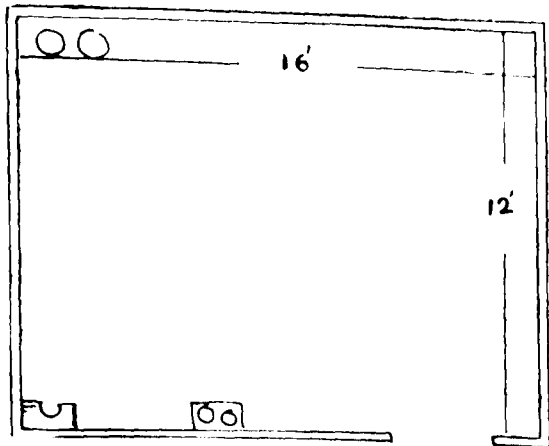
Interior of a Palidar house



DISTRICT: KAIRA
TALUKA: THASRA
VILLAGE: AMBAV

- ⊙ LOCATION OF HOUSEHOLD GOD
- " " KITCHEN FIRE
- " " GRAIN STORAGE
- ⊠ " " WATER PLACE

A medium type house



DISTRICT: KAIRA
TALUKA: THASRA
VILLAGE: AMBAV

KITCHEN FIRE
GRAIN STORAGE
WATER PLACE

House of an inferior type

work as *sathi* on contract basis. They stay in huts given by landlords or in sheds erected near the residence of landlords.

II.11 BHANGI

Bhangis are so called because they split bamboos for making them into baskets. They are also called Olgana from their living on scrap meat. They are said to be the descendants of a Brahmin sage who carried away and buried a dog that died in a Brahmin assembly. They have surnames such as Chudasama, Solanki, etc., which point to a Rajput origin. They have also Dhevda, Maru, Purbiya and such surnames which suggest a mixture of castes. They are scavengers and night-soil carriers.¹ There is only one family of Bhangi in the village engaged in agricultural labour.

II.12 CHRISTIAN

There are 14 families of Christians at the village, of whom one is Protestant and the rest Roman Catholics. The head of one of the families officiates as a priest and is in charge of five villages, namely, Mithana Muvada, Dabhsar, Anghadi, Malvan and Ambav. All are local converts. The Protestant family who originally belonged to Vankar caste accepted Christianity 30 years ago, while the Roman Catholics who were either of Dhed or of Vankar embraced Christianity in 1952. They stay in a separate *fali* or locality and have a separate well. They do not touch or eat with Bhangis, as Bhangis remove the dead cattle. Widow remarriage or divorce is permitted. Most of the families own a piece of land and also do agricultural labour. One is engaged in basket making.

As for the reasons which impelled them to embrace Christianity they have reported that they no longer suffer from the stigma of untouchability and have free access to public places after their conversion as Christians. They also enjoy the added facility of receiving education and help in times of trouble.

B—House Type and Material Equipments

II.13 HOUSE TYPE

Most of the households live in their own houses. Out of 98 households only 14 do not own houses.

The value of owned houses varies from a minimum of Rs. 150 to the maximum value of Rs. 20,000. The rent paid by the households staying in rented houses varies from Rs. 25 to 72 per year. Some houses in the village are *pucca* built while others are of mud and thatch. A study of households classified by building material used in houses denotes that 64.29 per cent of the households have used mud as building material, 12.25 per cent have mud and straw as building material. Seven households have mud and bricks as wall material, 3 have mud and wood and 3 have mud and timber chips as wall material. Thus 89.80 per cent of the households live in structures built of mud or mud combined with some other material. 5 households in the village have bricks and cement as wall material and 3 households are of cement concrete. One household has bamboo as wall material and one has bricks and lime. The following statement distributes the households according to building materials of the wall and the roof.

STATEMENT III
Building material

Material 1	No. of households Percentage	
	2	3
A—WALL MATERIAL		
Total	98	100.00
1 Mud	63	64.29
2 Mud and santhi	12	12.25
3 Mud and bricks	7	7.14
4 Bricks and cement	5	5.10
5 Cement concrete	3	3.06
6 Bamboo	1	1.02
7 Mud and wood	3	3.06
8 Timber chips and mud	3	3.06
9 Bricks and lime	1	1.02
B—ROOF MATERIAL		
Total	98	100.00
1 Corrugated iron sheets	50	51.02
2 Flat concrete roof	1	1.02
3 Deshi tiles	45	45.92
4 Mangalore tiles	2	2.04

A study of the roof material used by the households shows that 51.02 per cent are covered by corrugated iron sheets, 45.92 per cent by *deshi*

1. MUKERJEA SATYA. V., *Census of India 1931*, Vol. XIX, Baroda, Part I—Report, p. 437

tiles, 2 households have Mangalore tiles and one has a concrete roof.

Statement IV distributes the households according to number of rooms used. The total number of rooms in the dwellings in the village are 222 accommodating 589 persons giving an average of 2.65 persons per room. 50 per cent of the households have only one room used as dwelling which accommodates 40.58 per cent of the village population. 23 households or 23.47 per cent of the total households have 2 rooms each and accommodates 24.62 per cent of the

population. Eight households or 3.16 per cent of the total have 3 rooms, 7.14 per cent have four and 11.23 per cent have five or more than five rooms each. The average size of a living room is 10' x 6' and in poor families all members sleep in one room having no privacy. Only a few well-to-do cultivators have spacious houses having separate rooms for the adult members of the family. There are three houses in the village which have more than 7 rooms each. Generally speaking the houses of Patidars and Rajputs are comparatively better and more commodious than the rest of the castes in the village.

STATEMENT IV
Households according to number of rooms used

Total No. of households	Total No. of rooms	Total No. of persons	No regular room		One room		Two rooms	
			No. of households	Persons	No. of households	Persons	No. of households	Persons
1	2	3	4	5	6	7	8	9
98	222	589	..	..	49 (50.00)	239 (40.58)	23 (23.47)	145 (24.62)
Three rooms		Four rooms		Five rooms		More than five rooms		
No. of households	Persons	No. of households	Persons	No. of households	Persons	No. of households	Persons	
10	11	12	13	14	15	16	17	
8	67	7	49	5	38	6	51	
(8.16)	(11.37)	(7.14)	(8.32)	(5.10)	(6.45)	(6.13)	(8.66)	

NOTE :

Figures in brackets show percentage to total households/persons.

24 households have a separate room for the kitchen. Of these, 16 households belong to Patidars, 4 belong to Rajputs and one each to Bhoi, Bhangi, Valand and Bania. The rest have no separate kitchen. About 35 per cent of households live in dwellings which are properly ventilated.

Most of the houses have a verandah in the front, one or two rooms and a courtyard in the rear. The interior of the houses is generally dark and without proper ventilation. Majority of the houses have no bathrooms or latrines. There being no drainage in the village, the waste water flows through the streets making them dirty. Some of the households having courtyard in the back have erected sheds for their livestock there; while those having no courtyard keep their animals in front.

The disparity of income and economic condition is truly reflected in the nature of dwellings in the village, as can be seen from the houses

owned by some of the well-to-do who have spent large sums of money to provide them with all the modern facilities nowadays available in towns.

II.14 ORNAMENTS

Ornaments are largely used by ladies to adorn the bodies. The well-to-do villagers have ornaments made of gold and silver while the poor households have ornaments of silver and base metals. *Chhada*, *sankala*, *kalla* and *jhanjhar* are worn on feet; *bangadi* or bangles, *patla*, *vank*, *kangan*, *chuda*, *ponchi*, etc., on the wrist; *kadu*, locket, etc., on the arm and *hansadi*, necklace, *achhoda* and *bormala* around the neck. *Marchi*, *butli*, *kamp*, *loriya* and *ful* decorate the ear and *chuni*, *vali*, and *ravo* decorates the nose. Costlier ornaments are put on during marriage ceremonies and festivals. Males put on a few ornaments and the most common is the ring. The others are *kandora*, *kalla*, *marchi*, *ful* and buttons. All the

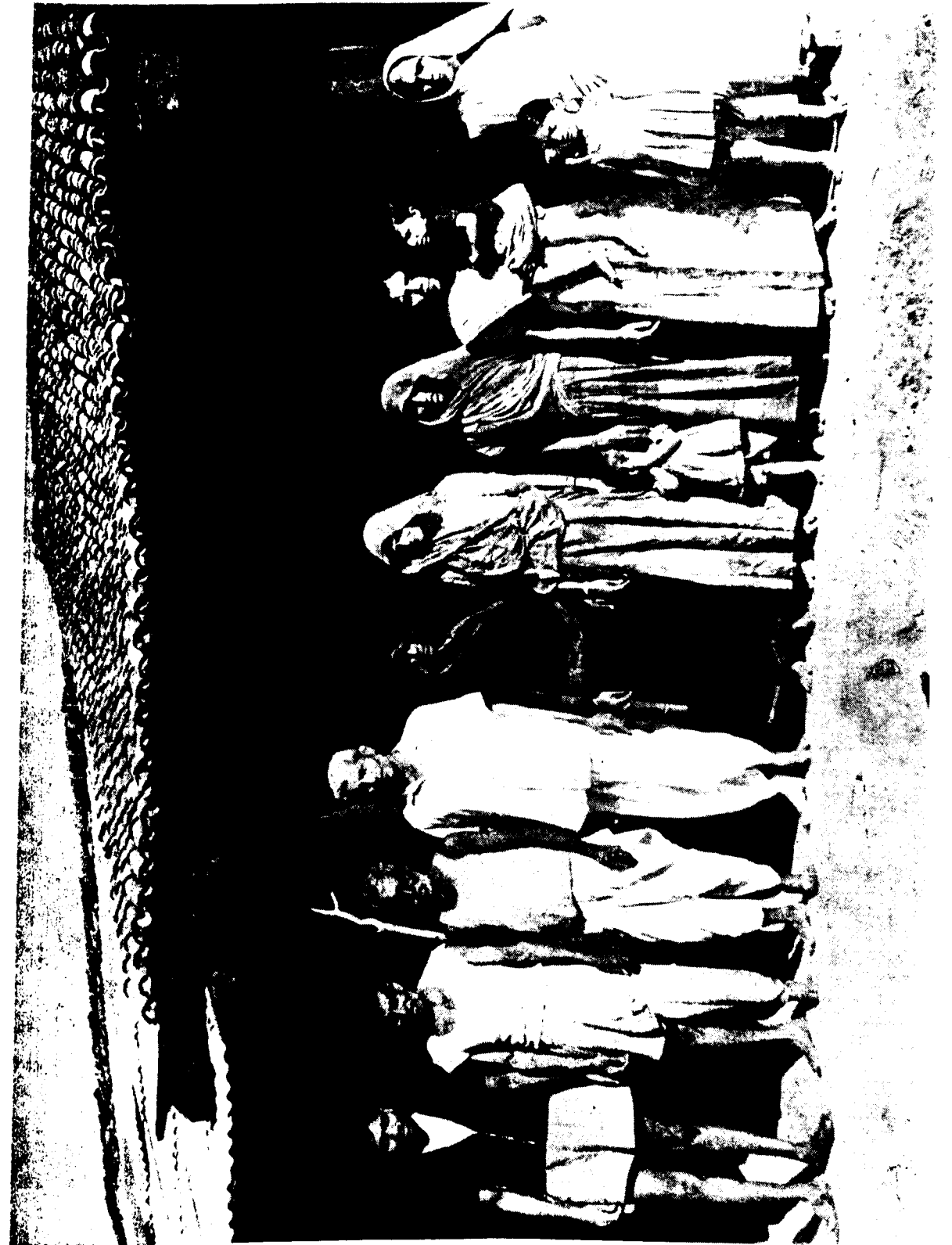


Patidar males in modern dress



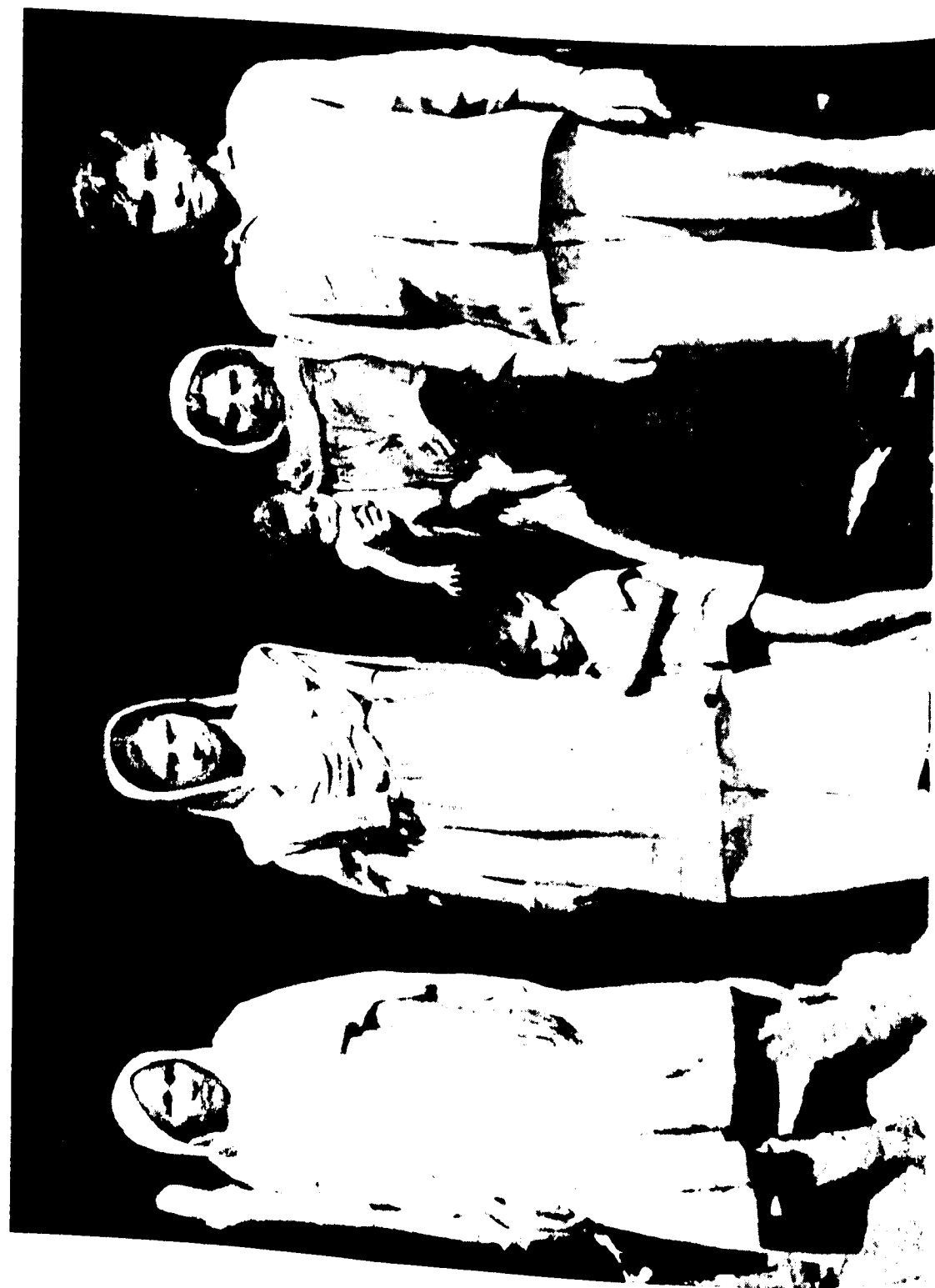
Women and children of well-to-do Patidar family

BETWEEN PAGES 8-9



Christians—males, females and children

BETWEEN PAGES 8-9



Muslims



Women of the Scheduled Tribe of Vasava Bhil



Bhargi females in their usual attire

households possess one or the other type of ornament. The types of ornaments worn by the different caste are given in Table III in Appendix I.

II.15 DRESS

The male attire generally consists of *dhoti* covering the lower part of the body, *khamis* or *kafni* covering the upper portion and white Gandhi cap or head-dress of coarse cloth. Young boys put on knickers and *khamis*. The young males also put on *pyjama* or trousers and bush-shirt or *khamis*. Only a few educated youngsters put on pants, bush-shirts, shirts, etc. The womenfolk wear *choli*, *chania* and coarse *sari*. Girls put on frocks and sometimes *ghaghari*, *kabjo* and *odhani*. On ceremonial occasions and during festive days or marriage, males put on silken *khamis* or *jabbha* and new *dhoti* while females wear costly garments like silk *sari* and blouse. Male footwear consists of country shoes while females put on *sapats* or chappals.

II.16 HOUSEHOLD ARTICLES

Khatla or *charpai* is the most common piece of furniture possessed by most of the households. 94 households out of 98 possess *khatla*, 8 households possess *palang*, 13 possess chairs, 7 have tables, 6 have benches, 5 have stools and 7 have *pat*. 14 households have wall-clocks of which 13 belong to Patidars and one to Bania. Statement below gives the list of households possessing various articles.

STATEMENT V

Furniture

Article	No. of households possessing
1	2
Bedstead	94
Mirror	38
Carpet	24
Chair	13
Cot	8
Table	7
Large size wooden bench	7
Bench	6
Stool	5
Shelf	21
Wall-clock	14
Wooden box	1

A-2

Other domestic articles are hurricane lantern, torchlight, bicycle, petromax, radio-set, kerosene stove, gramophone, etc. 69 households have hurricane lantern, 35 have torchlight, 25 have kerosene stove, 17 have petromax. 16 households of Patidar and one each of Rajput and Bania have a bicycle each; 3 households each have a radio-set of which two belong to Patidar and one to Bhoi and one Patidar household has a gramophone. The statement below gives domestic articles possessed by the households.

STATEMENT VI

Domestic articles

Article	No. of households possessing
1	2
Hurricane lantern	69
Torchlight	35
Bicycle	18
Petromax	17
Radio-set	3
Kerosene stove	25
Gramophone	1
Cupboard	1

Urban impact is clearly depicted in their material culture. The extended communication facilities and frequent contact with the urban centres have brought modern articles to the village. Hurricane lantern is now possessed by nearly two-thirds of the households. Torchlight, petromax, kerosene stove and bicycle have been a necessity for certain section of the people.

II.17 FOOD HABITS

Out of a total of 98 households, 81.63 per cent are vegetarian, 17 per cent non-vegetarian and 1 unspecified. Non-vegetarians are Rajput, Christian, Muslim and Sindhva. Majority of the households take three meals a day. 57.14 per cent of the households take three meals a day, 38.78 per cent take two meals, and 1 household takes one meal a day. There are 2 households which take more than three meals. *Bajri* and wheat are the common staple food of the village people. Other items of food ordinarily taken are rice, pulses, *tur dal*, *moong*, etc., and butter-milk.

II.18 FUEL

Firewood is the principal fuel used by the villagers. 75 households out of 93 use firewood exclusively or combine it with other materials. Kerosene and coal are also used by 13 and 3 households respectively. Use of dung-cakes as fuel, commonly noticed in rural areas, is absent in this village, as the villagers understand and appreciate the manurial value of dung.

II.19 STORAGE FACILITY

No household has a separate store-room. Cultivators mostly store their produce in the earthen receptacles known as *kothis* which are 12' to 15' high. Such *kothis* are usually made by the householders themselves from clay. They are strong and durable. Some of them are very old and have seen generations. To facilitate taking out of grains, *kothis* have a small opening near the bottom sealed with mud. A few households have *pucca kothas* made of cement and bricks. To protect foodgrains from insects, paddy is preserved by adding *neem* leaves and *bajri* and other grains by mixing them with ash. A few cultivators have also started using gammexane.

II.20 UTENSILS

Utensils of clay and brass metal are generally used by the villagers. *Khichadi*, *kadhi*, *dal* are mostly prepared in clay utensils known as *patiya*. *Tavdi* of clay is used for preparing dough. *Goli* and *gagar* of brass or copper are used for fetching water. The use of *thali*, *vatka*, *pavala* and *tapeli* made of brass is nominal in Muslims and Bhangis. Use of aluminium utensils among Muslims and Bhangis is common. The well-to-do use utensils of stainless steel. The variation in the nature of articles and the metal of which they are made are enough to indicate the difference in the ways of living and material prosperity of the villagers which differ from one caste to another and from one strata to another within the same caste.

C—Customs and Practices

II.21 MARRIAGE CUSTOMS

Certain opinions and attitudes of the households regarding marriage customs were studied in detail. The result shows that all the house-

holds have preference for marriage within the same caste. None of the households are prepared to permit marriage with other castes. No inter-caste marriage has taken place in any of the families. 91 households have shown preference for marital alliances in some near-by villages. However, all the households have no objection in entering into marital alliances at some distant villages. All the households insist on conventional form of marriage and no unconventional type of marriage has been noticed in any of the households in the village. 54 households are aware of the Hindu Marriage Act.

II.22 MARRIAGE EXPENSES

The information regarding marriage expenses was collected from each of the households relating to the latest marriage in the family. 26 households did not report any marriage at all. The total expenditure incurred by the reporting households amounted to Rs. 1.47 lakhs giving an average of Rs. 1,935 on each occasion. 11.36 per cent of the total expenditure was on cash payment by way of bride's price, etc., 22.50 per cent on ornaments, 13.50 per cent on clothes and 52.64 per cent on miscellaneous items inclusive of caste dinner. The expenditure incurred varied from household to household according to economic condition and marriage customs. The castewise expenditure on each marriage occasion is given below.

STATEMENT VII
Average expense per marriage

Caste	Expense in Rs.		
	Boys	Girls	Average
1	2	3	4
Patidar	3,138	4,917	4,148
Rajput	1,038	656	893
Bhoi	800	750	775
Valand	2,750	..	2,750
Bania	..	..	..
Suthar	..	300	367
Sindhva	500	..	500
Bhangi	500	..	425
Vasava Bhil	467	300	1,000
Muslim	1,091	725	587
Christian	614	400	587
Average	1,636	2,446	1,935



Household utensils

Patidars generally spend more while celebrating marriage because of their better economic condition and social status. The average marriage expenditure in boy's marriage in Rajput and Muslim is roundabout Rs. 1,000 whereas in the rest of the castes it is less except in Valand where it is reported to be Rs. 2,750. In castes other than Patidar, marriage of a girl costs much less than that of a boy.

II.23 DOWRY

56 households or 57.12 per cent are in favour of giving bride's price, whereas 21 households favour giving dowry. Among those favouring bride's price, 7 are Patidar, 21 Parmar Rajput, 12 Christian, 6 Muslim, 5 Vasava, 3 Sindhva and one each of Bhangi and Valand castes. Of 21 households favouring dowry 8 are Patidar, 5 are Parmar Rajput, 5 are Muslim and one each of Bhoi, Valand and Suthar. Out of 56 households in favour of giving bride's price, 46 households or 82.14 per cent of the total stated that it should be up to Rs. 500, eight households have stated the limit of Rs. 1,000 and one up to Rs. 1,500. Only one Patidar household has stated that the amount should be more than Rs. 3,000. Of 21 households favouring dowry, 18 placed the limit at Rs. 500, one at Rs. 1,500, another up to Rs. 2,500 and a Patidar family has stated that it should be more than Rs. 3,000.

II.24 SOCIAL CUSTOMS AND CEREMONIES

The village is inhabited by Hindus, Christians and Muslims. Social customs, ceremonies and beliefs differ widely among them. Among Hindus, there are such castes as Patidar, Rajput, Bhoi, Valand, Sindhva, Vasava Bhil, etc., amongst whom also the customs vary. The following paragraphs describe the social customs and beliefs prevailing amongst Hindus, Muslims and Christians of Ambav.

II.25 HINDUS

(a) Birth

Ladies when in menses are not allowed to cook food, and fetch water for three days. After the first conception the *simant* ceremony is celebrated in the 7th month of the first pregnancy. The ceremony is performed as it is customary and no particular belief is attached to it. The

expectant lady is not permitted to do heavy manual work. She is not allowed to touch a dead body or to see the eclipse. Food containing heavy spices, etc., which may harm the health of an expectant mother are forbidden. The first delivery usually takes place at her father's house. Delivery is attended by an untrained local *dai* of the village. Only in complicated cases, it is conducted at maternity home or a doctor is called for. *Chhatthi* ceremony is performed on the sixth day after birth. It is believed that the *vidhata* traces the future of the child on this day. Birth of a male child is more welcome than that of a female child. Naming ceremony is performed on the 12th day or sometimes thereafter. The *foi* or the sister of the husband performs the naming ceremony. Names are kept according to signs of the zodiac for which a Brahmin is consulted.

(b) Marriage

Child marriages are not prevalent. Love marriage or marriage by elopement are absent. Widow remarriages are not permitted in Patidar caste. It is permitted by caste and custom among Rajputs, Vasava Bhils, Bhangis and Sindhvas. Polygamy and polyandry are absent.

When betrothal takes place, the proposal usually comes from the girl's side, when social prestige, economic condition and education are mainly taken into consideration. In Patidars and Rajputs the father of the girl presents *kandora*, brass vessels, *dhoti* and *sari* at this time. In Bhoi sweets, cocoanut, *kandora* and Re. 1 are presented by the father of the girl. Sugar or *gur* is distributed among relatives and neighbours. A match is usually decided by the parents and the boy or the girl has hardly any say in it. But in Patidars, they are allowed to see each other and formal consent is taken.

An auspicious day is selected for marriage ceremony after consulting the Brahmin. After deciding the marriage day, invitation cards are sent to relatives and friends. The *mandap* ceremony takes place at the bride and bridegroom's place a day or two before marriage. On this occasion sugar or *gur* is distributed and neighbours and relatives are feasted. Ladies sing marriage songs at night after the invitation cards are sent. Engagement usually does not take place in the same village but in one of the near-by

villages. On the marriage day *jan* party reaches the place of the bride. A warm welcome or *samaiya* ceremony takes place to receive the *jan* party and *utara* is given in the best available premises. Marriage ceremony takes place in the evening or at night. A procession or *varghoda* from *utara* starts 15 minutes before the actual wedding time. Bridegroom is welcomed at the entrance by *ponkhvun* ceremony. Bride and bridegroom sit in the *mandap* and relatives and neighbours assemble near-by. A Brahmin priest officiates at the marriage ceremony. In Sindhva and Bhangis, a Gherda priest officiates. After *hastamelap* ceremony, *chori* ceremony is performed. Bride and bridegroom take four rounds of the sacred fire. After *chori* ceremony, *paheramani* or ceremony of giving gifts take place. The *jan* party departs the next morning after performing *ganesha puja*. In Rajput, on the day of marriage the father of the bridegroom gives dowry which consists of Rs. 201 in cash and four ornaments, namely, *achhoda*, *kadu*, *sankala* and *kalla*, whereas the father of the girl gives *kesar* of Rs. 51 to 200 and *bedu*, *trambakundi* and *thal*. In Bania, the *palla* of Rs. 351 is given to the bride at the time of marriage. In Bhoi, the boy's father pays Rs. 500 or 5 *tolas* of gold and silver *kallas* of about 2 lbs., as *palla* to the father of the girl. Among the Sindhvas boy's father has to pay dowry of Rs. 300 to the girl's father for meeting marriage expenses. The amount of dowry which was Rs. 500 is recently reduced to Rs. 300. In Bhangis the father of the boy has to pay Rs. 300 as *palla* to the father of the girl.

(c) Death

When a person is breathing his last, silver coin and holy water of Ganga is put in his mouth. Religious books are read near the dead body in Patidars. The relatives and neighbours assemble and a bier of bamboo is prepared and the dead body is taken to the cremation ground. Bhangis inter the dead body and do not cremate. Females do not go to the cremation ground but follow the funeral procession up to the corner of the street weeping and beating the breast, and return home after taking bath near a well or a pond. Males wait at the cremation ground till the dead body is completely burnt. Ashes or *phul* are collected on the same or the third day.

Shradha ceremony takes place on the 13th day and relatives and Brahmins are feasted. Bereavement or *shok* is observed for a year. During this period the family members do not attend marriage ceremonies, nor do they take sweets or celebrate festive occasions.

II.26 CHRISTIANS

(a) Birth

Ladies when in menses do not cook food, or fetch water for three or four days. *Simant* ceremony is performed in the seventh month of the first pregnancy. The girl's parents bring ornaments, valuables, clothes, etc., for the expectant lady. The relatives assemble and devotional songs or *bhajan kirtans* are sung. There is no belief attached to this ceremony, it is performed as it is customary and traditional. The expectant lady is not permitted to take food containing heavy spices, heavy food, etc., which may affect her health. The first delivery is performed at her parents' home, and the rest are performed either at her husband's home or at her father's place. A village *dai* of the same caste usually attends the delivery. In complicated cases, a doctor is called for.

Chhatthi ceremony is not performed. Naming ceremony or baptism ceremony is performed in the church in the presence of priest. Annual birthdays are usually celebrated.

(b) Marriage

Child marriages are not prevalent, and marriages take place only when a boy and a girl are adult. The usual age at which marriage takes place for the girl is 16-18, while that for the boy it is 18-20 years. Love marriages are rare. But in the selection of a match, choice of the boy or the girl prevails. Widow remarriages are permitted and preferred. Polygamy and polyandry are absent. Instances of separation or divorce are rare. In the case of separation the priest is called and the differences between the couple are usually settled. When marriage day is fixed the priest who is informed of it in advance announces it on three successive Sundays. The marriage ceremony takes place in the morning between 8-30 and 9 where relatives and friends are invited to attend. Priest performs the marriage ceremony and reads the Bible. The bridegroom

wears coat, pants, tie, etc., while the face of the bride is covered under *sari*. Relatives and friends are feasted on the marriage day. The *hastamelap* takes place after taking consent of the bride and the bridegroom.

(c) Death

Bible is read near the dead body and when relatives and neighbours assemble, the dead body is taken to the cemetery on a bamboo bier. Dead body is placed in a pit of about four feet deep with the head facing west. A cross is put over the dead body. Females follow the funeral procession up to the street and weeping continues till the males return. No religious ceremony is performed, but the children are feasted. Bereavement or *shok* is observed for ten days during which they do not take sweets or celebrate any festive occasion.

II.27 MUSLIMS

(a) Birth

Simant ceremony is performed in the seventh month of first pregnancy. The parents of the expectant lady bring clothes for the lady. First delivery is usually performed at her parental home.

(b) Marriage

Child marriages are not prevalent. Usual age at which marriage takes place is 20-22 years for boys and 15-18 years for girls. Generally the proposal comes from the girl's side and when betrothal is decided the girl's father comes to the boy's place and gives Rs. 5 to the boy in token of engagement.

According to Mohammedan law, a person is not only allowed to marry his first cousin but

such matches are always preferred. Marriage or *nikah* ceremony is performed by *Kazi*. The bride is seated in the house, attended by her near relatives and friends. After the bridegroom and his party arrive at the bride's place, three persons, one called *vakil* and two others called *saheds* or witnesses approach the bride for ascertaining her consent to the marriage. The *vakil* is chosen from the near relatives of the bride like the maternal or paternal uncle, and the *saheds* from the relatives of the bridegroom. The consent of the bride and the bridegroom is obtained three times in succession. The *mullah* then announces the completion of *nikah*. He reads *fatiha* and some other verses from the Quran. The bridegroom observes silence till the *nikah* is over.

There is a custom of *maher* or bride price which varies from Rs. 200 to 500. The amount of *maher* is recorded in a document known as *doriya*. This agreed amount is not paid in cash but is payable on demand only. Similarly there is a custom of *dej* or *dejdan* wherein different kinds of vessels, cots, mattresses, etc., are given to the bride by her parents.

(c) Death

The dead body is bathed and placed in *janaja* or coffin. Flowers are placed on it. When dead body is taken out for burial in *kabrasthan*, mourners observe silence but do not weep. On the third day after death, *jiyarat* ceremony is performed wherein relatives are feasted. On the 40th day *ghadi* ceremony is performed, when the relatives and friends are feasted. On this day relatives visit the *kabrasthan* and light *agarbatti* and put flowers on the tomb. Thereafter they visit the tomb only on religious occasions.

CHAPTER III

ECONOMY

A—Economic Activity

III.1 GENERAL

THE VILLAGE economy is essentially agricultural. The principal source of income of the people is land. Livestock is followed as a subsidiary occupation by majority of the households. Employment as gangman, gatekeeper, labourer in railway and as teacher comes next to agriculture. Other minor occupations followed by a few of the households are those of a carpenter, barber and local trader.

III.2 MAN-POWER

The demographic structure of the village shows that the total population of the village is 589 persons—352 males and 237 females—giving out a significantly low sex ratio of 673 females to 1,000 males. Distribution of population according to broad age groups shows that about 40 per cent are in the age group of 0-14, and a little over 5 per cent are in the age group of 60 and over. Thus 55 per cent of the population is comprised in the working age group 15-59. In all the age groups the proportions of females to males is markedly low, as in the entire population of the village the males are about 60 per cent and females only 40 per cent.

III.3 WORKERS

According to the survey figures, 34.63 per cent of the population are workers. Out of 204 workers, 196 are males and only 8 are females forming 55.68 per cent of male population and 3.38 per cent of the female population. Distribution of workers according to broad age groups indicates that only 3.92 per cent are in the age group of 0-14 and 10.29 per cent are in the age group of 60 and above. Considering the age group 15-59 as active labour force, out of 326 persons in this age group in the village, 175 or 53.68 per cent are actively engaged in one or the other occupation. Thus percentage of popula-

tion actively engaged in the economic activity in this age group comes to 53.68 per cent. This percentage for males rises to 95.43 per cent while it drops down to 4.57 per cent for females. The following statement distributes workers according to broad age groups.

STATEMENT VIII
Workers by age groups, 1960

Age group	Workers			Percentage to total		
	P	M	F	P	M	F
1	2	3	4	5	6	7
0-14	8	8	..	3.92	4.08	50.00
15-34	99	95	4	48.53	48.47	50.00
35-59	76	72	4	37.26	36.74	50.00
60+	21	21	..	10.29	10.71	..
Total	204	196	8	100.00	100.00	100.00

III.4 INDUSTRIAL CATEGORIES OF WORKERS
Distribution of workers according to principal occupations as adopted by the census is given in the statement below.

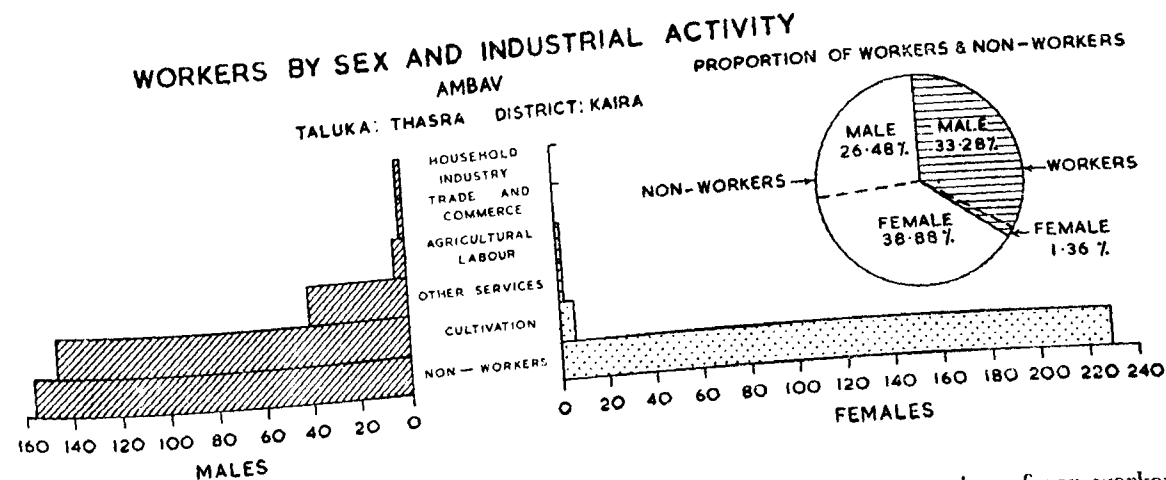
STATEMENT IX
Workers by industrial categories

Categories	Number			Percentage		
	P	M	F	P	M	F
1	2	3	4	5	6	7
As Cultivator	152	146	6	74.51	74.49	75.00
As Agricultural labourer	6	5	1	2.94	2.55	12.50
In Mining, Quarrying, Livestock, Forestry, Fishing, etc.	..	..	..	..	..	..
At Household Industry	2	2	..	0.98	1.02	..
In Manufacturing other than Household Industry	..	..	..	..	..	..
In Construction	..	..	..	..	..	..
In Trade and Commerce	2	2	..	0.98	1.02	..
In Transport, Storage and Communication	..	..	..	..	..	..
In Other Services	42	41	1	20.59	20.92	12.50
Total	204	196	8	100.00	100.00	100.00

NON-WORKERS

Out of 204 persons returned as workers, 152 or 74.51 per cent are cultivators; 6 or 2.94 per cent are agricultural labourers, 2 are engaged

in household industries, 2 in trade and commerce and 42 or 20.59 per cent in other services.



III.5 NON-WORKERS

A little over 65 per cent of the population are non-workers. The distribution of non-workers according to broad age groups shows that about 58 per cent are in the age group 0-14, about 24 per cent in the age group of 15-34, 15 per cent in the age group of 35-59 and about 2 per cent in the age group 60 and above. It can be seen

that quite a large proportion of non-workers are in the age group of 0-14 which mainly constitute children and students. Non-workers in the age group of 15-59 are mainly females who are mostly engaged in household duties. The percentage distribution of non-workers according to eight categories adopted by the Census of 1961 is given below.

STATEMENT X
Non-workers, 1961 (Census)

Nature of activity	Number			Percentage		
	P	M	F	P	M	F
1	2	3	4	5	6	7
Full-time students or children attending school	96	76	20	23.02	40.43	8.73
Persons engaged in household duties	115	..	115	27.58	..	50.22
Dependents, infants and children not attending school and disabled persons	173	95	78	41.49	50.53	34.06
Retired persons not employed again, rentiers, etc.	29	13	16	6.95	6.92	6.99
Total	417	188	229	100.00	100.00	100.00

Nature of activity	Number			Percentage		
	P	M	F	P	M	F
1	2	3	4	5	6	7
Beggars, vagrants, independent women without indication of source of income	..	..	..	..	..	..
Inmates of penal, mental and charitable institutions	..	..	..	..	..	..
Persons seeking employment for the first time	2	2	..	0.48	1.06	..
Persons employed before but now out of employment and seeking work	2	2	..	0.48	1.06	..
Total	417	188	229	100.00	100.00	100.00

The highest number of non-workers is that of dependents, infants and children not attending school who form 41.49 per cent of non-workers. Next in order is the activity of household duties having 27.58 per cent of non-workers. All the persons pursuing household duties are females. 23.02 per cent are students. It is significant to note that among male non-workers, students form 40.43 per cent of total while girl students only 8.73, which shows that villagers are not keen to give education to their daughters. Only 4 are returned as unemployed in the age group of 15-34 of which 2 persons are seeking employment for the first time and the remaining 2 were employed before but now seeking employment. Retired persons, rentiers, etc., form 6.95 per cent of non-workers.

B—Occupational Pattern

III.6 OCCUPATIONAL COMBINATION

Agriculture is the most important single occupation of the villagers and contributes a little over 80 per cent of the village income and provides employment to the largest number of

families. Out of 98 households in this village, 69 or 70.41 per cent own land, and 12 households have taken land on lease. The largest area of land is held by the Patidar caste which comes to about 71 per cent of the total land possessed by all the households in the village. The next in order are Rajputs who own a little over 14 per cent. Land possessed by the households of each of the remaining castes is below 4 per cent. Even the households of Bhoi, Valand and Bania whose traditional occupation is not agriculture possess land. Though most of the households in the village possess land, agriculture is not the sole occupation, income is derived by its combination with other occupations either as a subsidiary or principal means of livelihood. Study of the occupational pattern shows that livestock rearing goes hand in hand with agriculture, whereas agricultural labour and other type of casual labour also resorted to by various households possessing land, due to insufficiency of land and surplus labour in the family. The statement below gives the number of households employed in various occupations according to caste.

STATEMENT XI

Occupational pattern of households

Caste	Total No. of households	Agriculture		Agricultural labour		Livestock		Other than agriculture, agricultural labour and livestock	
		As principal	As subsidiary	As principal	As subsidiary	As principal	As subsidiary	As principal	As subsidiary
1	2	3	4	5	6	7	8	9	10
Patidar . .	30	28	..	1	..	..	25	1	5
Rajput . .	27	15	5	7	8	..	12	5	1
Christian . .	14	5	4	7	6	..	2	2	2
Muslim . .	9	3	1	..	3	..	6	6	1
Bhoi . .	5	1	3	..	3	1	2	3	1
Vasava Bhil . .	5	..	..	..	..	..	..	5	..
Sindhva . .	3	2	..	..	2	..	..	1	..
Bhangi . .	1	..	1	1	..	..	1	..	1
Valand . .	2	1	..	..	..	..	..	1	1
Bania . .	1	1	..	..	..	..	1	..	..
Suthar . .	1	..	..	..	..	..	..	1	..
Total . .	98	56	14	16	22	1	49	25	12

III.7 OCCUPATIONAL MOBILITY

A study of changes in the occupational pattern indicates that only 5 households out of 98 in the village changed their fathers' occupation, one each belonging to Patidar, Rajput, Christian and 2 to Muslims. The Patidar household changed the parental occupation of agriculture to the present occupation of business, as his land was acquired for the construction of irrigation canal. The Rajput changed his father's occupation of agriculture to service, as he found it difficult to maintain himself in agriculture with limited land. The Christian household adopted the occupation of a priest, as he found the life of a priest better than that of an agriculturist. Of the two Muslim households, one gave up agriculture and took up service as he was educated and the other became a hawker in preference to agriculture and oil crushing as land possessed was sold due to weak financial condition. Though the changes over from the father's occupation are not appreciable as in many cases there is no choice but to continue in the family occupation. Though the occupational mobility is limited, an opinion study projecting the preferences for the occupations that their sons should take up, shows that the people are not completely satisfied with their present economic activity. Out of 72 households for which reply is recorded, as 16 households had no son, 10 have shown a preference for other occupations. Out of 10 households, 9 showed a preference for service which means an assured income whereas the remaining 1 preferred agriculture to agricultural labour. Of those showing preferences for service, 3 are Patidars, 2 are Muslims and 1 each Christian, Bhoi, Sindhva and Bhangi.

C—Agriculture

III.8 LAND

The village occupies an area of 777 acres and 34 gunthas according to the basic survey figures. Figures of area and assessment are given in the statement below. Of the total area of the village, 642 acres and 1 guntha of land are cultivable, and 135 acres and 33 gunthas of land are not available for cultivation. The total assessment of the village comes to Rs. 2,125.35.

A-3

STATEMENT XII

Abstract of lands, 1960-61

A—LAND AVAILABLE FOR CULTIVATION	Area A. G.	Assess- ment (in Rs.)
<i>Assessed</i>		
(a) Occupied Khalsa	536-07	1,722.13
(i) Ordinary tenure .	98-16	299.04
(ii) Restricted tenure .	7-01	27.06
(b) Unoccupied Khalsa .		
(c) Land free or reduced by special agreement . .	0-17	1.18
(d) Inam (Alienated) . .	..	..
<i>A—Total . . .</i>	<i>642-01</i>	<i>2,049.41</i>
B—LAND NOT AVAILABLE FOR CULTIVATION		
<i>I. Uncultivable</i>		
(a) Pot Kharab . . .	5-11	..
(b) River and Nalas . .	..	..
(i)	5-11	..
<i>II. Assigned for public and special uses</i>		
(a) Free pastures . . .	29-07	73.25
(b) Village site . . .	11-16	..
(c) Tanks . . .	12-27	..
(d) Canal . . .	43-11	..
(e) Pot Kharab assigned for roads, railway, sadak, paths, etc. . . .	22-10	..
(f) Local bodies, viz., roads, wells, schools, etc. .	11-25	2.69
(ii)	130-16	75.94
<i>III. Leased out or granted for non-agri- cultural use, buildings</i>		
(iii)	0-6	..
<i>B—Total . . .</i>	<i>135-33</i>	<i>75.94</i>
Grand Total	777-34	2,125.35

All land is *khalsa* and there is no *inam* land now left in the village. A summary of *inam* land before the implementation of tenancy reforms is given in the Statement XIII below.

STATEMENT XIII

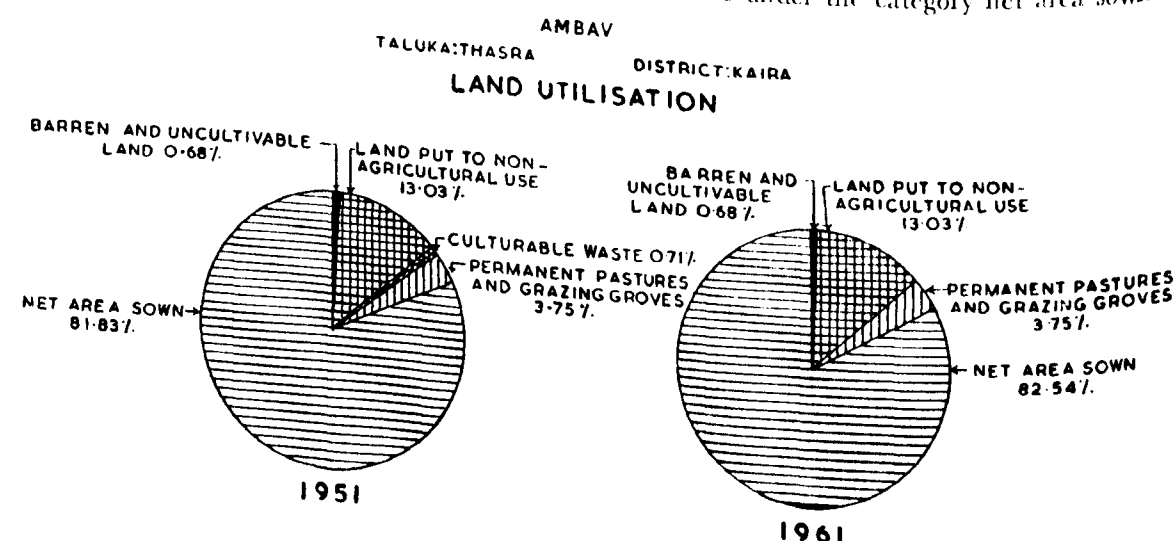
Summary of the existing inam land, 1950-51

Type of land 1	Area (in A.G.) 2
1 Political and Saranjam	..
2 Personal Inam	100-00
3 Devasthan/Religious Inams	..
4 Watan Inam (non-service person)	11-14
5 Watan Inam (Hereditary)	..
6 Village Servants useful to the (a) Community (b) Government	1-06
Revenue Hereditary Non-hereditary	..
Police Hereditary Non-hereditary	..
Revenue-Police Hereditary Non-hereditary	4-10
Total	116-30
7 Miscellaneous Non-agricultural use	0-03
Total	116-33

The total area under this category was 116 acres and 30 gunthas in 1950-51. 100 acres were under *jat inam*, 11 acres and 14 gunthas as *watan inam*, 1 acre and 6 gunthas as service *inam*, 4 acres and 10 gunthas held for service as revenue and police and 3 gunthas in others. All these *inams* have been extinguished now.

III.9 LAND UTILISATION

Data regarding land utilisation according to broad classification for the year 1951 and 1961 are given in the statement below.



STATEMENT XIV

Land utilisation

Sl. No.	Items	1951		1961	
		Area (in A.G.)	Percentage to total	Area (in A.G.)	Percentage to total
1	2	3	4	5	6
1	Total geographical area according to village papers	777-34	100.00	777-34	100.00
2	Forest	..	..	..	..
3	Barren and uncultivable land	5-11	0.68	5-11	0.68
4	Land put to non-agricultural use	101-15	13.03	101-15	13.03
5	Culturable waste	5-20	0.71	..	..
6	Land under trees and groves	..	..	..	..
7	Permanent pastures and grazing groves	29-07	3.75	29-07	3.75
8	Current fallow	..	..	..	..
9	Other fallow land	..	..	..	..
10	Net area sown	636-21	81.83	642-01	82.54
11	Gross cropped area	636-21	81.83	662-01	85.11

The total geographical area according to the village papers has remained unchanged during the decade. Out of 777 acres and 34 gunthas of land, 82.54 per cent were under cultivation as against 81.83 per cent in 1951 showing a slight increase under the category net area sown. The

paucity of permanent pastures and grazing groves in the village is revealed by its having 29 acres and 7 gunthas or 3.75 per cent of the total land in the village. There is no forest and only 5 acres and 11 gunthas of land is barren and uncultivable. In 1951, 5 acres and 20 gunthas of land were classified as culturable waste, as against none in 1960. 20 acres were double cropped. Non-agricultural use accounts for a sizeable proportion—13.03 per cent. Land utilisation statistics, in general, show that there is no scope for bringing additional area under the plough as there is no land available in the village. Permanent pastures and grazing groves are significantly low and double cropped area is negligible.

III.10 SIZE OF HOLDINGS

According to the village papers there are 127 Khatedars, holding 634 acres and 22 gunthas of land. A frequency distribution of Khatedars according to size of the holdings in the village is given in the statement below.

STATEMENT XV

Size of land-holding

Size of holding 1	No. of Khatedars 2	Percentage to total 3	Area (in A.G.) 4	Percentage to total 5
Below 1 acre	31	24.41	14-26	2.31
1 to 1.9	19	14.96	28-33	4.54
2 to 2.9	10	7.87	25-17	4.01
3 to 3.9	15	11.81	52-23	8.29
4 to 4.9	9	7.09	39-29	6.26
5 to 9.9	22	17.32	155-29	24.54
10 to 14.9	13	10.24	153-01	24.12
15 to 19.9	5	3.94	81-04	12.78
20 to 24.9	1	0.79	22-07	3.49
25 to 50	2	1.57	61-13	9.66
Total	127	100.00	634-22	100.00

It can be seen from the statement that 84 or two-thirds of the Khatedars hold land below 5 acres. Of the remaining one-third, 22 Khatedars hold land above 5 acres but less than 10, and 13 Khatedars above 10 acres but less than 15. Only 8 Khatedars hold more than 15 acres. Thus 93.70 per cent of the Khatedars have less than 15 acres of land.

Out of 127 Khatedars cultivating the village land, 34 or 26.77 per cent are from other nearby villages—32 from village Dabhsar and 1 each

from Vaso and Sonaiya, and hold 93 acres and 39 gunthas or 14.81 per cent of the village land. Similarly Khatedars of this village also hold land in neighbouring villages—30 Khatedars hold land in village Anghadi, 13 Khatedars in Thasra, 8 in Sarnal, and one in Dabhsar. Total land held by them in other villages comes to 233 acres and 38 gunthas. The statement below gives the number of Khatedars and the area held by them in the other villages.

STATEMENT XVI

Number of Khatedars and area held by them in other villages

Name of village 1	No. of Khatedars 2	Area (in A.G.) 3
Anghadi	30	150-20
Sarnal	8	14-25
Dabhsar	1	1-18
Thasra	13	67-15
Total	52	233-38

70.41 per cent of the total households hold land on their own. 12.24 per cent have taken land on lease and one household has given it on lease to another Khatedar.

III.11 LAND-HOLDING BY CASTE

Of the total land in the village, 407 acres and 39 gunthas or 71.21 per cent of land are held by 29 Patidar households giving an average area of 14 acres per household or the *per capita* area of 2 acres. 19 Rajput households possess 81 acres and 10 gunthas or 14.18 per cent. The average area per household for this caste works out to 4 acres and 11 gunthas while the *per capita* average is 27 gunthas only. 9 Christian households own 15 acres and 20 gunthas of land which is 2.71 per cent of the land possessed by the village households, the average area being 1 acre and 27 gunthas and the *per capita* average 15 gunthas only. Three Muslim households own 17 acres of land having 5 acres and 27 gunthas of average holding per household. *Per capita* area held by them is 1 acre and 3 gunthas. The statement below gives details of land-holdings by caste,

STATEMENT XVII

Land-holding by caste

Caste	No. of households				Households with land					
	With land		Without land		No. of households	Persons	Area (in A. G.)	Percentage to total	Area per household	Area per capita
	No.	Percentage to total	No.	Percentage to total						
1	2	3	4	5	6	7	8	9	10	11
Patidar	29	42.03*	1	3.45	29	204	407.39	71.21	11.03	2.00
Rajput	19	27.53	8	27.58	19	119	81.40	14.18	4.11	0.27
Christian	9	13.04	5	17.24	9	41	15.20	2.71	1.27	0.15
Muslim	3	4.35	6	20.69	3	16	17.00	2.97	5.27	1.03
Bhoi	4	5.80	1	3.45	4	43	17.00	2.97	1.10	0.16
Vasava Bhil	..	..	5	17.24	..	..	..	..	..	..
Sindhva	2	2.90	1	3.45	2	17	6.27	1.16	3.14	0.16
Bhangi	1	1.45	..	..	1	4	1.20	0.26	1.20	0.15
Valand	1	1.45	1	3.45	1	11	4.00	0.70	4.00	0.15
Bania	1	1.45	..	..	1	6	22.00	3.84	22.00	3.27
Suthar	..	..	1	3.45	..	..	..	..	..	..
Total	69	100.00	29	100.00	69	461	572.36	100.00	8.12	1.10

In general, the average holding per household as well as *per capita* holding of the peasant households is much less in almost all the castes except Patidar.

III.12 AGRICULTURAL IMPLEMENTS

Agricultural implements like wooden plough, wooden seed-drill, *karbi*, *tarfan*, etc., which are traditional are mainly used by the cultivators in their agricultural operations. There are 56 ploughs in the village giving a fair average of 10 acres and 9 gunthas of cultivated land per plough. There are no households in the village having more than one plough. 56 households inclusive of 2 without land possess plough. Of 69 cultivating households owning land, 15 households are without a plough, of whom 12 hold land less than 5 acres. The total heads of draft cattle or bullocks possessed by the households in the village comes to 94. The average area cultivated per pair of bullocks comes to 12 acres and 8 gunthas. 23 households possess only one bullock, 28 households have a pair each, one has three bullocks and three possess 4 bullocks. Though the average

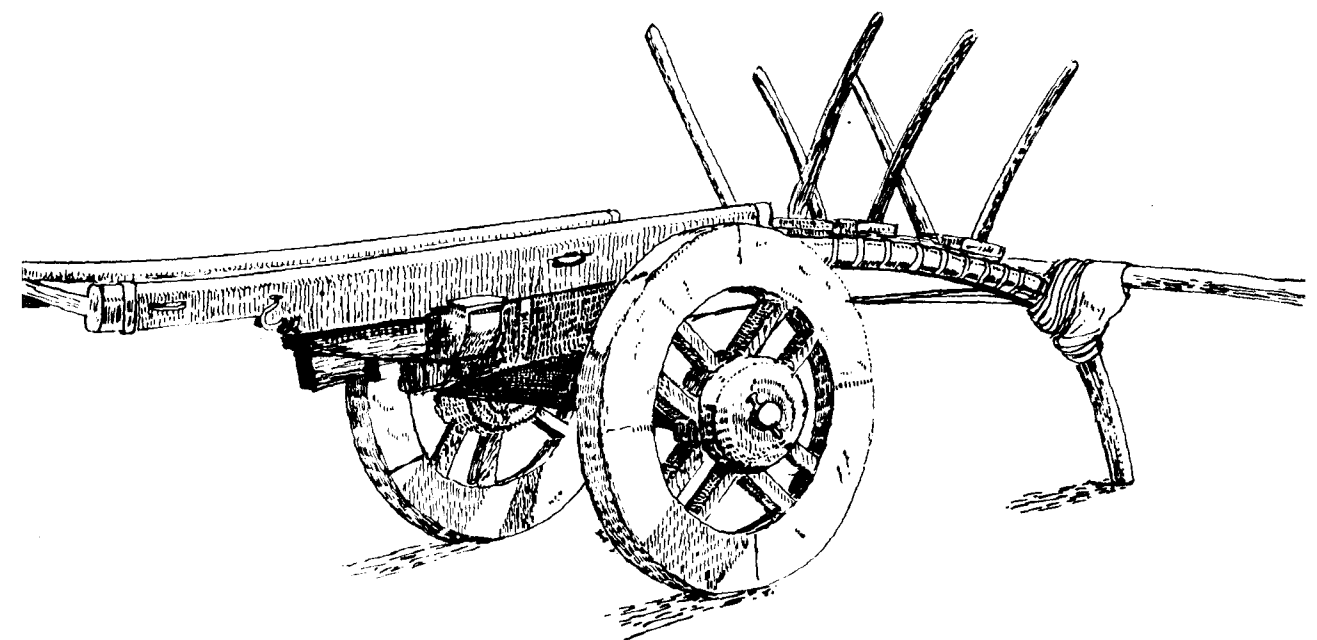
cultivated area per pair of bullocks in general seems satisfactory, there is quite a large number of households who do not possess the minimum requirement of a pair. This unhappy position in regard to ploughs and bullocks is mainly due to very small holdings which are uneconomic. A few well-to-do cultivators possess improved implements like iron plough, rubber tyred carts, tractors, etc. There are two tractors in the village, one purchased in 1960 and the other in 1961. The tractors are used for cultivation of land as well as for transportation of manures, crops, etc. The owners of the tractors also give them on hire to other cultivators and charge Rs. 10 per acre.

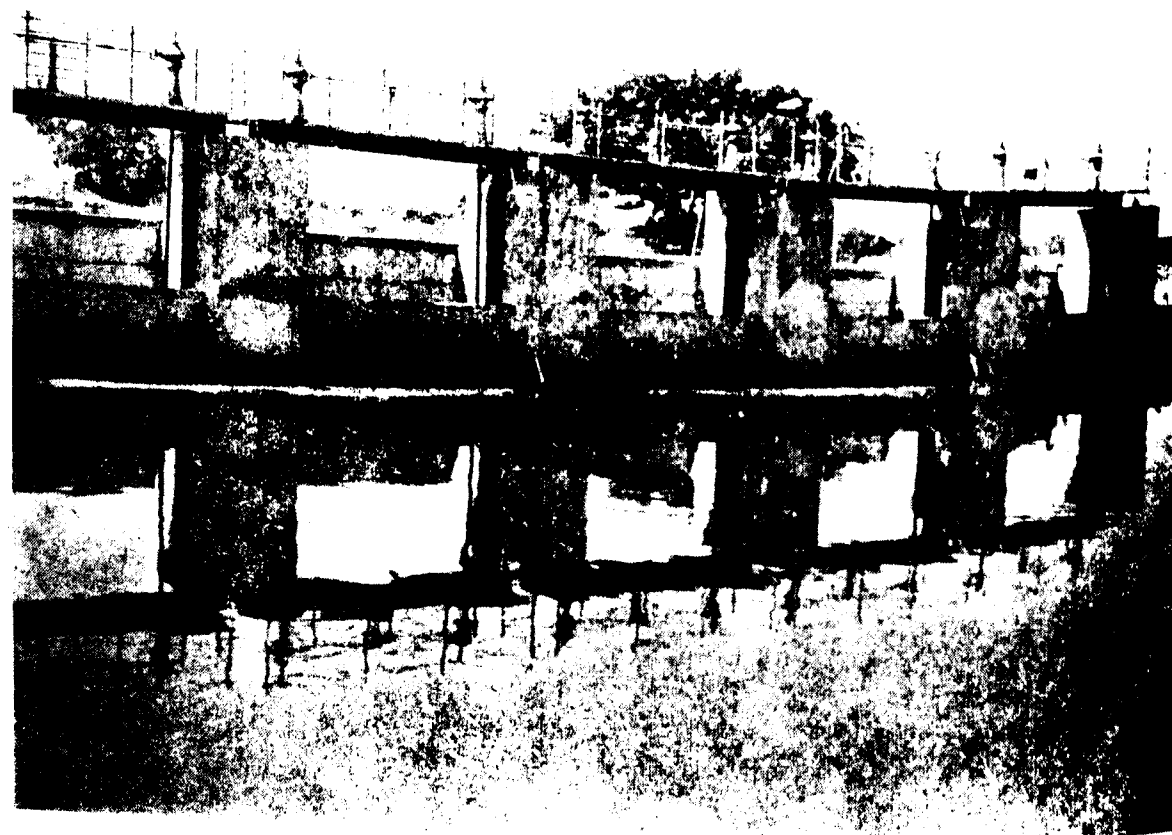
III.13 CROP PATTERN

The principal crops of the village are cotton, tobacco and paddy. Because of lack of irrigation facility in the village *kharif* crops are mainly grown. Double cropping is insignificant. Only 20 acres of land were sown more than once in 1961-62. The statement that follows lists crops grown during the year 1955-56 and 1961-62,



Agricultural implements and accessories





Water lockers, Mahi canal

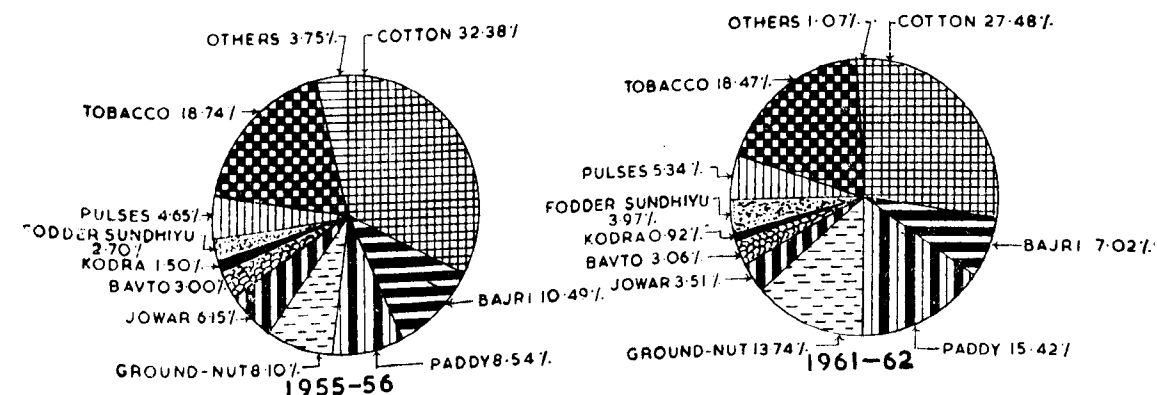


Pipe line of the Mahi canal distributary passing through the village without any benefit to its cultivators

CROP PATTERN

21

AMBAV
TALUKA THASRA DISTRICT KAIRAT
CROP PATTERN



STATEMENT XVIII

Crop pattern, 1955-56 and 1961-62

Crop	1955-56		1961-62	
	Area (in A.G.)	Percentage to total area	Area (in A.G.)	Percentage to total area
1	2	3	4	5
Paddy	57-00	8.54	101-00	15.42
Jowar	41-00	6.15	23-00	3.51
Bajri	70-00	10.49	46-00	7.02
Bavto	20-00	3.00	20-00	3.06
Kodra	10-00	1.50	6-00	0.92
Banti	2-00	0.30	1-00	0.15
Cereals.	200-00	29.98	197-00	30.08
Udid	..	..	4-00	0.61
Tuver.	10-00	1.50	16-00	2.44
Chola	4-00	0.60	..	..
Math	10-00	1.50	..	..
Moong	6-00	0.90	..	..
Wal	1-00	0.15	15-00	2.29
Pulses	31-00	4.65	35-00	5.34
Guvar	8-00	1.20	2-00	0.31
Tobacco	125-00	18.74	121-00	18.47
Groundnut	54-00	8.10	90-00	13.74
Cotton	216-00	32.38	180-00	27.48
Castor-seed	2-00	0.30	2-00	0.31
Til	6-00	0.90	1-00	0.15
Chillies	7-00	1.05	1-00	0.15
Sundhiyu	18-00	2.70	26-00	3.97
Non-food	436-00	65.37	423-00	64.58
Total	667-00	100.00	655-00	100.00

The cropping pattern in 1955-56 and 1961-62 has, except for a slight variation, remained unchanged. The non-food crops claim nearly two-thirds of the gross cropped area. The main non-food crops are tobacco and cotton followed by groundnut. Area under groundnut which was 8.10 per cent in 1955-56 rose to 13.74 per cent in 1961-62. The other non-food crops are *til*, chillies, *guar* and *sundhiya*. *Guar* and *sundhiya* are grown for cattle feed.

Food crops accounted for one-third of the total cropped area. The area under paddy which was 57 acres in 1955-56 has gone up to 101 acres in 1961-62, while *bajri* which covered 70 acres has gone down to 46 acres during the same period. Area under pulses rose from 31 acres to 35 acres.

III.14 IRRIGATION

Absence of tank or well irrigation in the village leaves villagers to the mercy of monsoon. Mahi canal distributary, the only source of irrigation in the village, does not serve the irrigational needs of the village, as the cultivators are not benefitted by the Mahi canal water though its distributary passes closely to the north side of the village. Farmers whose fields are close to the canal also do not receive the benefit of its water due to the high level of the village land. Only three cultivators who benefit by it have 19 acres and 28 gunthas or 2.45 per cent of the total village land irrigated by this source. If the technical handicap is removed and tributaries

constructed, the farmers will be able to reap good harvest.

The absence of well irrigation is due to high construction cost of wells which comes to Rs. 10,000 to 12,000 per well as the sub-soil water is deep approximately below 125 feet in these areas. Also the deep sub-soil water makes it difficult to draw water from wells with the help of bullocks. The installation of oil-engine and pump being expensive is not within the financial capacity of the cultivator in this village. However 2 oil-engines have been installed of late.

III.15 CROP CALENDAR

Tobacco, cotton and paddy are the principal crops of the village. The other crops grown are groundnut, *bajri*, *jowar*, wheat, etc. It can be seen that the principal crops are *kharif* crops or the monsoon crops. The following statement gives the crop calendar of the various operations carried out in different months for each of the important crops.

STATEMENT XIX

Crop calendar

Crop	Months of sowing	Months of harvesting
1	2	3
Rice	June to July	November to December
Wheat	October to November	March
Jowar	July to September	January to February
Bajri	June	October
Cotton	June to July	February to April
Groundnut	June to July	November
Tobacco	August to September	February to March

III.16 AGRICULTURAL PRACTICES

Agricultural practices followed by cultivators in case of tobacco, cotton and paddy are related below.

(a) *Tobacco*—Tobacco is the principal cash crop and hence cultivators pay more attention to this crop. The types of tobacco grown in the village are known as *Keriyu-20* and *Keriyu-49*. The improved seeds are usually obtained from Anand. For growing seedlings of tobacco a good piece of *goradu* land is selected. When seedlings come out, water mixed with lime and copper

sulphate is spread over the seedlings as insecticide. Ploughing is done on a piece of land selected for growing tobacco after each rains. About 7 to 10 cart-loads of dung manure per acre is utilised in each ploughing. When seedlings are ready for transplantation, final ploughing is done and about 7 maunds of oil cakes are used per acre as manure. These seedlings are then transplanted in rows. When the plants are about one foot high, to stop further height, *pilas* or the young off-shoots are cut off. This process is done 8 to 10 times. When the crop is ready the plants are cut from the bottom and kept in the field for three to four days for drying.

(b) *Paddy*—The varieties of paddy grown are *Sathi*, *Sutarsal-29*, *Sukhvel-20* and *Jirasar*. *Dharu* or the seedlings are first raised in the selected plot by sowing the seeds in the first fortnight of June. The seedlings are transplanted after first rains mostly in the last week of June or first week of July. About 6 to 8 kg. of seeds are required per acre. Dung, compost, oil cake and chemical fertilizers are used in varied proportions. Weeding operations are carried out twice or thrice till the crops are ready. Harvesting generally takes place in November or December.

(c) *Cotton*—Ploughing is done before monsoon and about ten cart-loads of dung manure per acre is used at this time. About 10 kg. of seeds per acre are required for sowing which takes place in second fortnight of June or first fortnight of July. About 25 to 50 kg. of nitrogenous fertilizers are used per acre. *Digvijay* variety being compulsory all cultivators grow it. Weeding is done twice or thrice before harvest. Harvesting takes place from February to April and five to eight pickings are done.

III.17 RECIPROCAL AID AND ADVICE

About ten households borrow agricultural implements from others at the time of cultivation and 17 households take help of the neighbours at the time of sowing and harvesting. 2 households have received advice in agriculture extension through reading of books and Gramsevak, one each in Japanese system of paddy cultivation and improved method of sowing *bajri*. The one household has practised this advice. The Japanese method of paddy cultivation could not be adopted because of scarcity of water.

Another household which had practised the improved method of *bajri* sowing did not continue it as the crops of that year failed.

III.18 AGRICULTURAL PRODUCTION

In the absence of irrigation facility at the village, the quantum of agricultural produce depends on timely and adequate rains. Annawari done at the village annually by the Revenue Department shows the general outline of crop condition of the village. The annawari figures given in Table VIII in Appendix I shows that it varied from 7.4 in 1957-58 to 9.6 annas in 1961-62 during the decade 1951-61. There was no remission or suspension in land revenue during the decade.

The total agricultural produce in 1960-61 is given below.

STATEMENT XX

Agricultural produce of cultivation run by the households

Name of the products	Annual quantity produced (in B.mds.)
1	2
Wheat	28-00
Jowar	153-20
	(2,225 grass bundles)
Bajri	529-00
Groundnut	732-20
Cotton	766-30
Bavto	86-20
Tuver	95-20
Paddy	1,463-10
Gram	29-00
Kodra	32-00
Tobacco	1,942-00
Til	1-00
Pulses	3-00

Tobacco and paddy are the principal crops. About 1,942 B.mds. of tobacco and about 1,463 B.mds. of paddy were produced during the period preceding the year of survey. Cash crops like cotton and groundnut are also grown and the

annual production of cotton was about 760 B.mds. and that of groundnut 732 B.mds. The rest of the crops are *jowar*, *bajri*, wheat, etc. Wheat, *jowar*, *bajri*, *bavto*, *kodra*, *tuver*, *til* and other pulses are mainly grown for home consumption and very little is sold. Cash crops like groundnut, cotton and tobacco are mainly marketed. After keeping stock for home consumption the surplus of paddy is offered for sale.

III.19 EXPENSES OF CULTIVATION

The total outlay on agriculture during the year under survey was Rs. 53,156 on the various heads shown below.

STATEMENT XXI

Cost of inputs

Name of inputs	Expenditure (in Rs.)	Percentage to total
1	2	3
Seeds	7,966	14.99
Manures	4,402	8.28
Farm implements	865	1.63
Water charges	115	0.22
Chemical fertilizers	7,145	13.44
Cost of labour (Casual)	20,640	38.83
Cost of labour (Permanent)	9,395	17.67
Land revenue	2,374	4.46
Any other	254	0.48
Total	53,156	100.00

The largest expenditure was incurred on agricultural labour which was nearly 56.50 per cent of the total outlay. The cost of casual labour was to the tune of 38.83 per cent and that of permanent labour 17.67 per cent of the total cost of inputs. The amount spent on seeds was nearly 15 per cent, chemical fertilizers accounted for 13.44 per cent, manures 8.28 per cent, land revenue 4.46 per cent, and farm implements 1.63 per cent of the total outlay. Water charges were less than a quarter per cent.

III.20 AGRICULTURAL WAGES

The following are the wages of agricultural labour 1951 and 1960.

STATEMENT XXII

Wages of agricultural labourers (1951 and 1960)

Type of operations	Wages per day for male (in Rs.)						Percentage increase or decrease	Wages per day for female (in Rs.)						Percentage increase or decrease
	1951			1960				1951			1960			
	In cash	In kind	Total	In cash	In kind	Total		In cash	In kind	Total	In cash	In kind	Total	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Sowing	0.62	0.50	1.12	1.00	1.00	2.00	+56.00	..	..	..	..	..	..	..
Harvesting	0.75	0.50	1.25	1.25	1.00	2.25	+55.56	0.62	0.50	1.12	1.00	0.75	1.75	+64.00
Weeding	0.37	..	0.37	0.60	..	0.60	+62.16	0.37	..	0.37	0.50	..	0.50	+74.00

The payments to labourers are made both in cash as well as in kind. During the last decade wages for all the three agricultural operations, viz., sowing, harvesting and weeding have increased both for males and females. Wages for harvesting were higher than those of sowing and weeding due to paucity of labour, when the crops are gathered. The percentage increase in male wages varied from 55.56 per cent to 62.16 per cent while for females from 64 to 74 per cent.

III.21 PRICE TRENDS

Movement in prices of agricultural commodities plays a vital role in rural economy which is predominantly agricultural as it determines the gains accruing to the cultivation. The following statistics show the wholesale and retail prices prevailing in 1951 and 1961.

STATEMENT XXIII

Wholesale and retail prices, 1951 and 1961

Name of the commodity	Wholesale price (in Rs.)			Retail price (in Rs.)		
	(per B.m.d.)			(per B.m.d.)		
	1951	1961	Percentage increase(+)	1951	1961	Percentage increase(+)
1	2	3	4	5	6	7
Wheat	14	18	(+)28.57	16	21	(+)31.25
Rice	23	32	(+)39.13	25	36	(+)44.00
Jowar	10	15	(+)50.00	12	16	(+)33.33
Bajri	13	16	(+)23.08	15	18	(+)20.00
Cotton	30	46	(+)53.33	34	50	(+)47.06
Tobacco	44	70	(+)59.09	48	80	(+)66.67

Wholesale as well as retail prices of all the above commodities have shown an upward trend. The increase in wholesale prices during the decade varied from 23.08 per cent in *bajri* to 59.09 per cent in tobacco. Similarly retail prices have increased from 20 per cent in *bajri* to 66.67 per cent in tobacco.

III.22 AGRICULTURAL INVESTMENT

Capital formation in agriculture is of vital importance in agricultural economy for increasing the output and income from that sector. Total investment in agriculture during the year preceding the year of survey was to the tune of Rs. 56,474. It can thus be seen that quite a sizeable amount of more than half a lakh of rupees was invested in agriculture which shows the progressive outlook of the cultivators. More than two-thirds or Rs. 38,214 were invested from own resources, and the rest from borrowed money. Statement XXIV distributes investment on different items.

Statement XXIV shows that Rs. 30,750 or 54.45 per cent of the total investment was for the construction of three farm houses. Two households have spent Rs. 15,000 each while 1 household has spent Rs. 750. One Patidar household had borrowed Rs. 15,000 for this purpose while 2 had invested from their own resources.

Bullocks which supply draught power for agriculture followed in order and claimed Rs. 12,099, invested mainly from own resources, as only Rs. 1,500 were borrowed. Other items of investment included fencing, bunding, levelling, etc., for which an amount of Rs. 7,640 was spent besides Rs. 485 on implements. Purchase of land accounted for Rs. 5,500. Absence of irrigation in construction of wells and other irrigation equipments is significant, as well irrigation is not possible in the village. The only source through which irrigation takes place in the village is the Mahi canal distributary which passes near-by, but which irrigated only 19 acres and 28 gunthas of land in 1960 owing to the handicap of the higher level of land to be irrigated.

LIVESTOCK

STATEMENT XXIV

Credit for agriculture and investment

Purpose of borrowing	No. of households	Amount borrowed (in Rs.)	Source	Rate of interest (Per cent)	Investment			
					Investment during the previous year	If by borrowed money		If by own resources amount (Rs.)
						Amount (Rs.)	Source	
1	2	3	4	5	6	7	8	9
Purchase of land	2	..	..	..	5,500	500	Cooperative society	5,000
Farm house	3	..	..	..	30,750	15,000	N.A.	15,750
Construction of well	..	..	..	..	..	..	..	..
Irrigation equipments	..	..	..	..	485	..	..	485
Implements	8	..	..	..	12,099	1,500	N.A.	10,599
Bullocks	24	..	..	..	7,480	1,100	Cooperative society	6,380
Fencing/bunding/levelling, etc.	30	6,360	Cooperative society	6 1/2	160	160	"	..
		200	Priest	6				
					56,474	18,260		38,214
Total	67	6,560						

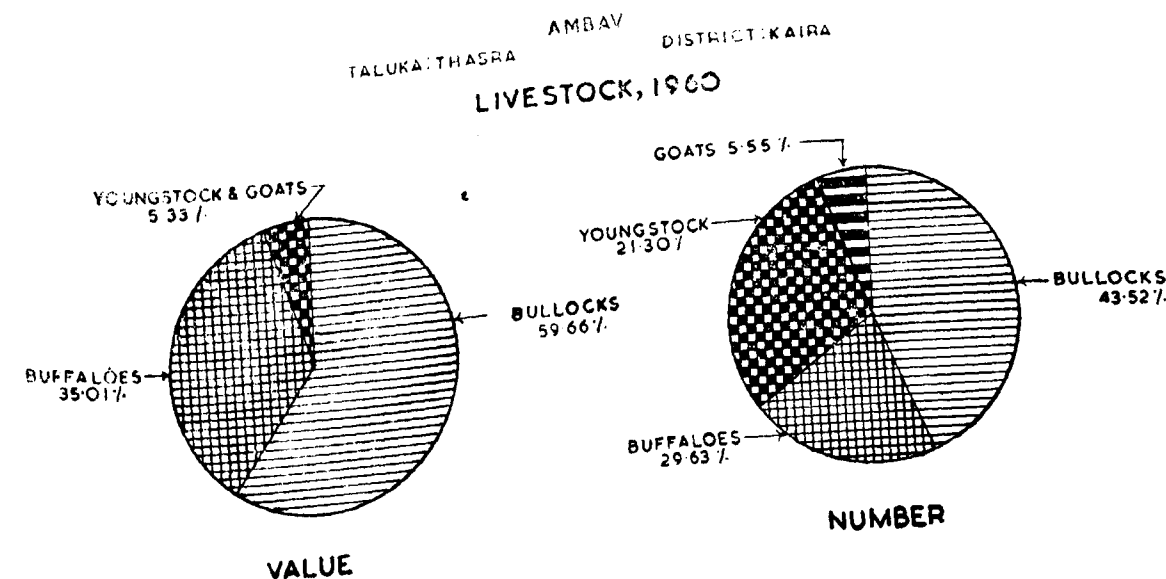
N.A.=Not available

D—Livestock

III.23 NUMBER AND VALUE OF LIVESTOCK

The total heads of cattle possessed by 72 households in the village number 216 valued at Rs. 71,698. Bullocks held by 55 households number 94 and are valued at Rs. 42,725. Next in importance are buffaloes possessed by 51 house-

holds which number 64 having a value of Rs. 25,070. Absence of cows in the village is significant. No household possesses a cow except one having a calf. The other livestock are young stock of buffaloes and goats which are possessed by 28 households and 7 households respectively. Only 9 households possess poultry worth Rs. 83.



III.24 LIVESTOCK PRODUCTS

The principal livestock products are milk and *ghee*. 737 B.mds. and 20 seers of milk worth Rs. 13,256 and 34 B.mds. and 30 seers of *ghee* worth Rs. 6,950 was produced during the year under survey. These products are mainly consumed by the households themselves. Only 89 B.mds. and 30 seers of milk worth Rs. 1,616 and 3 B.mds. and 25 seers of *ghee* worth Rs. 725 were offered for sale. Thus only 12.17 per cent of the total milk produce and 9.48 per cent of *ghee* were sold, and the rest consumed locally, leaving very little marketable surplus.

III.25 EXPENDITURE ON LIVESTOCK

The total expenditure in maintenance of livestock comes to Rs. 11,893 of which, amount spent on grass comes to Rs. 3,790 while on the other cattle feed Rs. 8,103. Grass fodder is the main home produce and little of it is purchased from markets, whereas cattle feed accounts for sizeable purchases from the market. The statement below gives the expenditure incurred on the maintenance of livestock.

STATEMENT XXV

Expenditure on livestock

Type	Expenditure in Rs.		
	Kind	Cash	Total
1	2	3	4
Grass bundle . . .	2,990	800	3,790
Other feed . . .	480	7,623	8,103
Total . . .	3,470	8,423	11,893

Only 29 acres and 20 gunthas of land is *gauchar* or pasture land which is inadequate. The agriculturists grow *jowar* and *sundhiyu* for cattle feed, and the straw of *twer*, *bajri*, *val*, paddy, etc., are used as fodder. Only buffaloes are sent for grazing during monsoon. About Rs. 2 per buffalo is paid per month to the *govals* for grazing. Some of the families do not engage *govals* but their family members take the cattle or cattle of groups of families for grazing by turn.

E—Other Occupations

III.26 BUSINESS

Business activity is not an important occupation in Ambav. Only three households pursue trade

as a subsidiary occupation whereas one has started it recently, one Patidar and one Muslim family were engaged in it at the time of survey. The prime cause of the absence of trade is the nearness of markets of Thasra, Sevalia and Dakor. Only day to day requirements are sold at these retail shops. Annual transactions amount to about Rs. 3,000 to 10,000 and net profit from business comes to Rs. 2,700. Business activity constitutes 1.44 per cent of the total village income.

III.27 AGRICULTURAL LABOUR

Patidars are mainly owner cultivators. Most of the Rajputs, Bhangis, Bhois, Christians and Sindhis work on fields of Patidars either as attached labourer or on daily wages. The Patidars generally engage labourers locally known as *sathi* or *bhagia* on yearly contract basis on cash payment of Rs. 200 to 250 per year and payment in kind in the form of food, clothing, tea and *bilis*, etc. Small land-holders supplement their income by working on the fields of other cultivators on daily wages of 50 paise in cash and 2 or 3 meals per day and tea. Of 32 families working as agricultural labourers, 3 have it as main occupation while the remaining 29 as subsidiary occupation. Income derived from agricultural labour amounts Rs. 7,050 or 3.77 per cent of the village income.

III.28 BASKET MAKING

Only one Christian household is engaged in basket making. This occupation is traditional for the family. Bamboos are purchased from Thasra. On an average 2 persons can make two baskets from one bamboo per day. The family on an average turns out about 30 baskets in a month, which are sold locally at Rs. 1.25 to 1.50 per basket.

III.29 CARPENTRY

There is no blacksmith, goldsmith or cobbler in the village. A carpenter family which migrated from Anghadi a neighbouring village has settled at Ambav a generation ago, and serves the villagers.

III.30 SERVICE AND OTHER OCCUPATIONS

Service is an important source of income for villagers. It stands next to agriculture in the

ECONOMIC CONDITION

lage economy and contributes 9.48 per cent the village income. 15 persons, all males, are engaged in service. Of these, 2 serve in Agriculture Produce Market Thasra—one as an Inspector and the other as a secretary. Both are Patidar by caste. Eight or about 50 per cent are Patidar by caste. Eight or about 50 per cent are engaged in Railways as gate keeper, gangman, labourer, etc., contribute 54.73 per cent of the total income under this category. Three are teachers in Ambav Primary School and one Bhoi is employed in Mahi canal distributary. One Christian is a priest paid monthly by the church authorities. One is a Ravana or village servant. In addition to these occupations, 14 families are engaged in miscellaneous labour and one derives income from property.

F—Economic Condition

III.31 INCOME

Results of the economic activity of the village people can be measured in terms of money by studying the income aspect of the village. As seen earlier, agriculture is the mainstay of the village people and thus all economic activity centres around this primary sector. The total village income amounts to about Rs. 1.87 lakh giving an average of Rs. 1,927 per household and Rs. 318 per capita. Out of the total village income, 76.69 per cent is derived from agriculture and 3.77 per cent from agricultural labour account for 80.46 per cent of the village income. The rest of the sources are livestock, service, miscellaneous labour and business contributing 4.49, 9.48, 2.85 and 1.45 per cent respectively. Less than one per cent of the village income is derived from social service as priest, basket making, carpentry and rent from land. Distribution of village income according to primary, secondary and tertiary sectors shows that 86.12 per cent of the income is derived from primary sector, 0.51 per cent from secondary and 13.37 per cent from tertiary sector.

III.32 INCOME DISTRIBUTION

As agriculture is the principal sector contributing nearly 80 per cent of the village income, the distribution of income derived from this sector will naturally depend upon the extent of land owned by the cultivators. The distribution

of land-holdings is already discussed earlier. The following statistics bring out the inequalities in income generated in the village. On the one hand 10.31 per cent of the households have an income of less than Rs. 250 per annum, while on the other hand, 11.34 per cent of the households have an annual income of more than Rs. 5,000. 23.71 per cent of the households earn between Rs. 1,501-5,000, and 54.64 per cent between Rs. 251-1,500. This uneven distribution of income clearly indicates that more than 50 per cent of the village people live on the margin of subsistence.

STATEMENT XXVI

Income distribution

Income range (in Rs.)	No. of house- holds	Percent- age to total	Annual income	Percent- age to total
1	2	3	4	5
Less than 250	10	10.31	1,877	1.00
251 to 360	6	6.18	1,802	0.96
361 to 480	15	15.46	6,327	3.39
481 to 720	9	9.28	5,196	2.78
721 to 960	8	8.25	6,782	3.63
961 to 1,200	7	7.22	8,770	4.69
1,201 to 1,500	8	8.25	9,306	4.98
1,501 to 2,500	12	12.37	26,644	14.25
2,501 to 3,500	4	4.12	10,089	5.40
3,501 to 5,000	7	7.22	29,676	15.88
Above 5,000	11	11.34	80,454	43.04
Total	97*	100.00	186,923	100.00

* One household has not shown any occupation.

It can be seen from the above statement that Rs. 80,454 or 43.04 per cent of the village income is commanded by 11 households as against 10 households in the lowest slab whose combined income is Rs. 1,877 or only 1 per cent, giving a poor average of Rs. 188 per annum. If households having an annual income of more than Rs. 2,500 are considered, their income totals Rs. 1.20 lakh approximately which comes to 64.32 per cent of the village income, earned by only 22 households or 22.68 per cent of the total households in the village.

III.33 INCOME DISTRIBUTION BY CASTES

A study of income distribution by caste shows that Patidars of the village are better off than the

rest of the castes except Bania. The *per capita* income of the members of the Patidar caste is Rs. 625 which is much higher than the income of the remaining castes except Bania making Rs. 734 per annum. Patidars who form nearly 31 per cent of the total households and 35 per cent of the village population command 69.53 per cent of the village income, while Rajputs who constitute 26.80 per cent of the total

households and 25.17 per cent of the village population command 9.60 per cent of the village income. Christians with 14.43 per cent of the households and 11.06 per cent of the population have 4.46 per cent of the village income, while Muslims having 9.28 per cent of the village population have nearly 5 per cent of the village income. The statement given below distributes income by caste.

STATEMENT XXVII
Income by caste

Caste	No. of households	Percentage to total households	Total annual income (in Rs.)	Percentage to total income	Income per household (in Rs.)	Income per capita (in Rs.)
1	2	3	4	5	6	7
Patidar	30	30.93	129,971	69.53	4,332	625
Rajput	26	26.80	17,945	9.60	690	121
Christian	14	14.43	8,335	4.46	597	128
Muslim	9	9.28	9,394	5.03	1,044	174
Bhoi	5	5.16	8,244	4.41	1,649	187
Vasava Bhil	5	5.16	2,100	1.12	420	90
Sindhva	3	3.09	1,983	1.06	661	271
Bhangi	1	1.03	1,086	0.58	1,086	201
Valand	2	2.06	3,010	1.61	1,505	734
Bania	1	1.03	4,405	2.36	4,405	450
Suthar	1	1.03	450	0.24	450	318
Total	97*	100.00	186,923	100.00	1,927	

* One household has not shown any occupation.

The village has 5 households of Vasava Bhil and 3 households of Sindhvas belonging to Scheduled Tribe and Scheduled Caste respectively. These two communities are the poorest in the village as the *per capita* income of Vasava Bhil households comes to Rs. 100 and that of Sindhva families comes to Rs. 90 only. The average *per capita* income of the village people as seen above works out to Rs. 318 distributed between Patidars (Rs. 625), Bania (Rs. 734) and Suthar (Rs. 450), who are above this average while Rajputs (Rs. 121), Christian (Rs. 128), Muslim (Rs. 174), Bhoi (Rs. 187), Vasava Bhil (Rs. 100), Sindhva (Rs. 90), Bhangi (Rs. 271) and Valand (Rs. 201) all of whom fall below it.

III.34 DISTRIBUTION OF HOUSEHOLDS BY CASTES AND INCOME RANGES

Castewise distribution of households by income ranges given in Statement XXVIII shows the disparity of income between the castes. Among Patidars, except one household in the income group of less than Rs. 250, all the rest are distributed in the income range of above

Rs. 961-1,200 and mainly concentrated in the income range of Rs. 1,501-2,500 and above. There is no household of this caste in the income group of Rs. 251-960 in which most of the Christian and Rajput households are distributed. 11 households in the village having income Rs. 5,000 and above are all of Patidar cast. Amongst Rajputs all excepting 4 households are distributed in the income groups below Rs. 960 and none earns Rs. 3,501 and above. Majority of the Christian households fall in the income range of less than Rs. 720, 2 households in the range Rs. 961-1,200, 1 household in the range Rs. 1,201-1,500 and none in the range Rs. 1,501 and above. Muslims having no household in the income range of less than Rs. 250 are distributed in all the income ranges of Rs. 251-360 to Rs. 1,501-2,500. Among the rest of the castes one household of Bania comes under the income range Rs. 3,501-5,000 and one Bhoi household in the income range Rs. 2,501-3,500. Members of castes other than Patidar, Rajput, Bhoi and Bania earn less than Rs. 2,500 per annum. Three households of Vasava Bhil out of 5 in the village earn less than Rs. 250.

STATEMENT XXVIII

Distribution of households by caste and income range
No. of households according to income range (in Rs.)

Caste	No. of households	Less than 250	251 to 360	361 to 480	481 to 720	721 to 960	961 to 1,200	1,201 to 1,500	1,501 to 2,500	2,501 to 3,500	3,501 to 5,000	5,000 and above
1	2	3	4	5	6	7	8	9	10	11	12	13
Patidar	30	1	..	..	3	6	1	2	1	1	..	..
Rajput	26	5	3	5	4	..	2	1	..	..	..	..
Christian	14	1	2	4	1	1	2	1	2	..	..	..
Muslim	9	..	1	1	..	..	..	..	2	1	..	..
Bhoi	5	..	..	2	..	..	1	..	..	..	..	..
Vasava Bhil	5	3	..	1	1	1	..	..	..	..	..	..
Sindhva	3	..	..	1	..	..	1	..	1	..	..	..
Bhangi	1	..	..	..	..	..	..	1	..	..	1	..
Valand	2	..	..	..	..	..	..	..	..	..	..	..
Bania	1	..	..	1	..	..	..	..	..	..	7	..
Suthar	1	..	..	..	..	8	7	8	12	4	..	11
Total	97*	10	6	15	9	8	7	8	12	4	7	11

* One household has not shown any occupation.

III.35 EXPENDITURE

The total expenditure in the village amounts to Rs. 221,229 against the village income of Rs. 186,923, leaving a deficit of Rs. 34,306. The expenditure per household comes to Rs. 2,280 and *per capita* expenditure comes to Rs. 376 against the average income of Rs. 1,927 per household and Rs. 318 *per capita*. The expenditure *per capita* in the primary sector is Rs. 422 against an income of Rs. 355, while in the secondary it works out to Rs. 144 against the income of Rs. 190 and it is Rs. 225 against income of Rs. 194 in the tertiary sector. Thus except in the secondary group the *per capita* expenditure exceeds *per capita* income. 57 households have deficit budget while 39 households have surplus budget. The households having deficit budget are distributed in all castes except Bania and Suthar. Similarly households with surplus budget are also distributed in all the castes except Bhangi. The amount of surplus in the households having surplus budget comes to Rs. 35,514, while the deficit budget comes to Rs. 69,820. As in income, so in expenditure also Patidars having 30.93 per cent of the total households and 35.38 per cent of the total population account for 63.64 per cent of the total expenditure in the village. Rajputs having 25.17 per cent of the population spends 16.73 per cent, and the remaining castes having 42.27 per cent of the total population incur 19.63 per cent of the total expenditure.

III.36 EXPENDITURE PATTERN

The distribution of the total annual expendi-

ture of the villagers according to different items of expenditure denotes that the expenditure on food-stuff which include cereals, spices, vegetables, milk, sugar, meat, etc., amounts to Rs. 100,157 or 45.27 per cent of the total expenditure, on clothing and footwear Rs. 38,520 or 17.41 per cent, on fuel and lighting 4.73 per cent; on housing 1.34 per cent; on ceremonies and functions Rs. 16,585 or 7.50 per cent; and on services like washerman, Brahmin, barber and others 1.74 per cent. The expenditure on miscellaneous items which include travelling, tobacco, *pan*, drinks, medicine, education, litigation, etc., comes to 22.01 per cent, which is quite sizeable and distributed between the various items in the proportion of 6.14 per cent on travelling, 4.17 per cent on medicine, 7.86 on education; 2.87 on tobacco; *pan*, drinks, etc., 0.52 on litigation and 0.45 per cent on others. The pattern of expenditure is more or less analogous to that of fairly well-to-do households. The probable reason for this change may be the impact of urban influence exerted by the neighbouring towns and the progressive way of life adopted by the majority community of Patidars who are comparatively better off, who naturally spend quite a sizeable amount on miscellaneous items and raise the percentage of expenditure under this head. The expenditure on ceremonies and functions is fairly high which shows that social customs are a must to which people still adhere. The expenditure on housing is only 1.34 per cent as majority of the villagers stay in their own houses. The statement below gives expenditure pattern according to items of expenditure.

CHAPTER III—ECONOMY

STATEMENT XXIX
Expenditure pattern

Items 1	Amount (in Rs.) 2	Percentage to the grand total 3	Items 1	Amount (in Rs.) 2	Percentage to the grand total 3
I EXPENDITURE ON FOOD			V EXPENDITURE ON CEREMONIES AND FUNCTIONS		
(a) Cereals	51,440	23.25	Total expenditure on cere- monies and functions	16,585	7.50
(b) Pulses	8,178	3.70			
(c) Species & Salt	3,212	1.45	VI EXPENDITURE ON SERVICES		
(d) Vegetables	11,888	5.37	(a) Washerman	1,343	0.61
(e) Milk & milk products	15,105	6.83	(b) Barber	1,253	0.57
(f) Sugar, gur, etc.	10,160	4.59	(c) Brahmin	806	0.36
(g) Meat, fish, etc.	174	0.08	(d) Others	442	0.20
Total expenditure on food	100,157	45.27	Total expenditure on services	3,844	1.74
II EXPENDITURE ON CLOTHING AND FOOTWEAR			VII MISCELLANEOUS ANNUAL EXPENDITURE		
Total expenditure on cloth- ing and footwear	38,520	17.41	(a) Travelling	13,568	6.14
III EXPENDITURE ON FUEL AND LIGHTING			(b) Tobacco, pan, drinks, etc.	6,346	2.87
(a) Fuel	6,994	3.16	(c) Medicines	9,220	4.17
(b) Kerosene	3,485	1.57	(d) Education	17,395	7.86
(c) Electricity	..	..	(e) Litigation	1,155	0.52
Total expenditure on fuel and lighting	10,479	4.73	(f) Others	1,002	0.45
IV EXPENDITURE ON HOUSING			Total miscellaneous ex- penditure	48,686	22.01
(a) House rent	625	0.28	Total	221,229	100.00
(b) House repairing	2,333	1.06			
Total expenditure on housing	2,958	1.34			

III.37 EXPENDITURE ACCORDING TO
INCOME RANGE

Income is the important factor which determines the expenditure pattern. As income increases, the percentage expenditure on primary needs declines in favour of comforts and luxuries.

STATEMENT XXX
Expenditure distribution according to income range

Income range (in Rs.) 1	Food 2	Clothing and footwear 3	Fuel and lighting 4	Housing 5	Ceremonies and functions 6	Services 7	Miscel- laneous 8	Total 9
Less than 250	47.00	18.80	4.52	1.23	9.26	2.10	17.09	100
251 to 360	50.09	21.10	3.23	0.33	4.22	1.29	19.74	100
361 to 480	65.74	11.47	2.76	0.44	5.89	1.82	11.88	100
481 to 720	60.37	16.15	5.51	0.91	3.45	2.75	10.86	100
721 to 960	53.61	15.06	3.19	0.37	12.96	1.34	13.47	100
961 to 1,200	51.81	14.34	7.69	1.27	11.04	1.65	12.20	100
1,201 to 1,500	45.28	16.12	8.72	1.62	3.39	2.60	22.27	100
1,501 to 2,500	39.24	15.65	4.70	1.01	19.99	1.58	17.83	100
2,501 to 3,500	45.10	14.34	5.65	0.92	1.72	1.66	30.61	100
3,501 to 5,000	45.46	21.07	4.24	3.12	3.06	2.27	20.78	100
Above 5,000	39.40	20.29	3.93	1.50	2.95	1.36	30.57	100
Village average	45.27	17.41	4.73	1.34	7.50	1.74	22.01	100

Expenditure pattern given in Statement XXX shows that the percentage of expenditure on foodstuffs is smaller in the higher income ranges, with the corresponding increase in the provision of such amenities as medical care, education, travelling, etc.

EXPENDITURE PATTERN BY CASTE

III.38 EXPENDITURE PATTERN BY CASTE

Study of expenditure pattern by castes is interesting. Habits, manners and social customs of the castes affect expenditure, though the most potent factor influencing it is the level of income. The expenditure pattern by castes stated in Statement XXXI shows that Patidars on an average spend 38.52 per cent on food which is the lowest as compared to 50 per cent for the remaining castes except one Bania household which spends only 19.69 per cent on food. Expenditure on food is the maximum (72.07 per cent) in Bhangi caste. Expenditure on clothing and footwear is the highest (32.81 per cent) in the Bania household, but as low as 5.68 per cent in the Suthar household. The average expenditure on clothing and footwear in the remaining castes varies between 10.55 and 19.23 per cent, the average for the village being 17.41

per cent. Fuel and lighting takes away 4.73 cent of the village expenditure, which is the highest in Valand caste (9.03 per cent) and the lowest in Bhangi caste (1.27 per cent). Excepting a Bania household which spends 22.97 per cent on housing, expenditure on this item is less than 1 per cent in the remaining households. Expenditure on ceremonies and functions comes to 7.50 per cent of the village expenditure. It is the maximum (18.71 per cent) among Vasava Bhils, while the rest of the castes it varies between 1.75 per cent and 8.92 per cent. Patidar, Rajput, Muslim households spend more on such occasions than the Christians, Bhois, Sindh Bhangis, etc. Expenditure on services varies between 0.97 and 2.77 per cent and that miscellaneous items which betoken progress in the outlook of the castes, account for 27 per cent case of Patidars.

STATEMENT XXXI

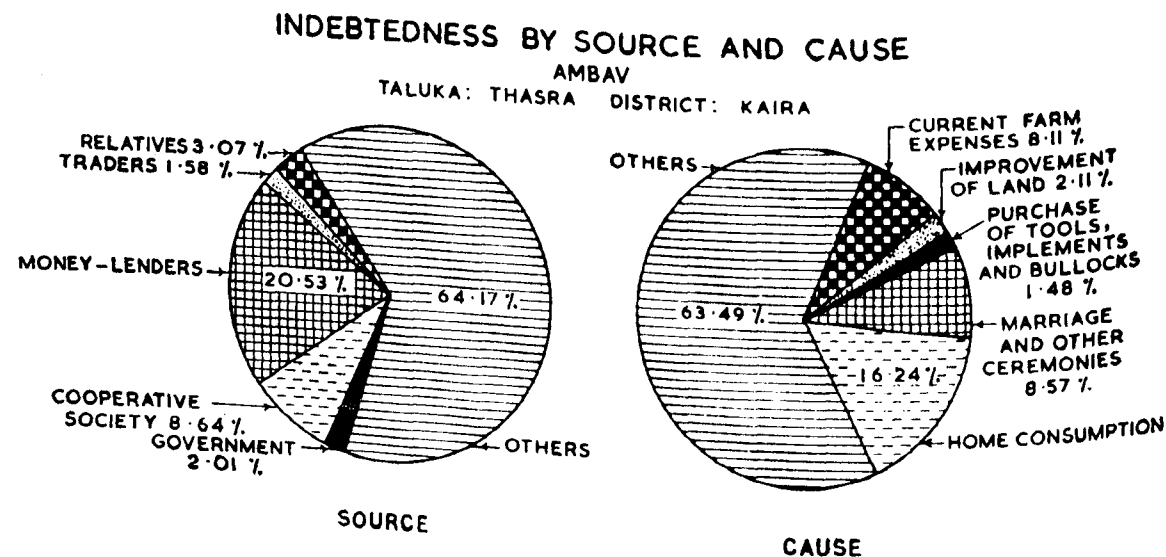
Expenditure by caste (Percentage distribution)

Caste 1	Food 2	Clothing and footwear 3	Fuel and lighting 4	Housing 5	Ceremonies and functions 6	Services 7	Miscel- laneous 8	Total 9
Patidar	38.52	18.51	4.84	1.50	7.81	1.82	27.00	100
Rajput	57.53	13.71	4.79	0.40	8.92	1.44	13.21	100
Christian	59.57	15.71	4.81	0.67	2.68	2.77	13.79	100
Muslim	50.62	18.38	5.02	1.11	7.49	1.28	16.10	100
Bhoi	68.14	15.97	1.54	0.71	2.95	1.41	9.28	100
Vasava Bhil	51.83	10.55	3.98	1.91	18.71	2.47	10.55	100
Sindhva	64.93	19.23	2.62	..	1.75	1.68	9.79	100
Bhangi	72.07	12.70	1.27	..	4.23	1.53	7.20	100
Valand	54.05	16.12	9.03	..	3.22	0.97	16.61	100
Bania	19.69	32.81	7.87	22.97	1.64	1.57	13.45	100
Suthar	57.50	5.68	3.41	5.68	4.55	2.73	20.45	100
Village average	45.27	17.41	4.73	1.34	7.50	1.74	22.01	100

III.39 INDEBTEDNESS

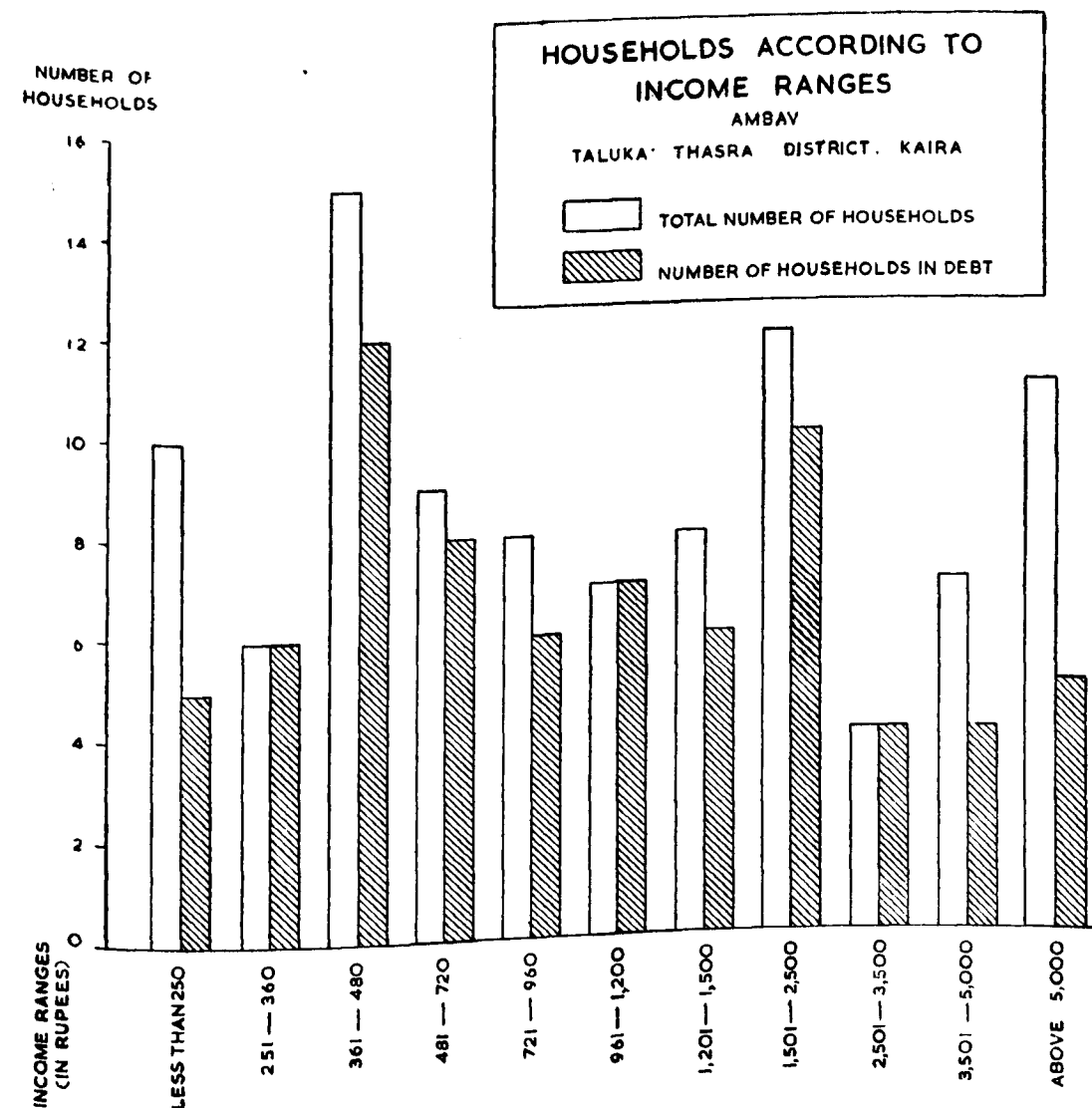
As seen earlier quite a large number of households have deficit budget and hence they have to incur debt to make both ends meet. Moreover, the nature of agriculture in the village is such that for various operations the cultivators having no resources or poor resources depend on borrowing from money-lenders, traders or co-operative societies. The cultivators do not maintain accounts neither are they careful enough not to spend away the money borrowed for productive

purposes after consumption items, as is the case with other industries or trade. The total outstanding debt on the date of survey comes to Rs. 91,481 or 50.55 per cent of the village income. 88.29 per cent of it is for unproductive purposes, while only 11.71 per cent for productive purposes. This is as may be expected from a deficit economy in which nearly 50 per cent of the households live on the margin of subsistence. Out of 98 households in the village, 73 are in debt giving an average indebtedness of Rs. 1,294 per household and Rs. 203 *per capita*.



Distribution of outstanding debt according to various purposes shows that 8.11 per cent was spent for current farm expenses, 2.11 for improvement of land, 1.06 for purchase of implements and 0.42 per cent for purchase of bullocks. Of the rest, 8.57 per cent was incurred for marriage ceremonies, 16.24 per cent for home consumption and 63.49 per cent for unspecified purposes. The sources of borrowing were government, co-operative society, money-lenders, traders, relatives, etc. The sources of about 64.17 per cent of the debt were unspecified while 20.53 per cent were borrowed from money-lenders, 8.64 per cent from co-operative societies, 3.07 per cent from

relatives, 2.01 per cent from government and 1.58 per cent from traders. The classification of borrowing according to different sources clearly shows that money-lenders still play a significant part in financing the villagers. Whereas villagers can resort to co-operative societies and government for the requirement of finance to meet their agricultural expenses or productive purposes, these institutions do not advance loans for unproductive and social purposes. It is but obvious that the villagers have recourse to the only alternative up to them and repair to the traders or money-lenders to meet these requirement.



III.40 INDEBTEDNESS BY INCOME GROUPS

The indebted households are distributed in all the income ranges. All the households in the income ranges of Rs. 251-360, 961-1,200, 2,501-3,500 are indebted, while in the rest of the income ranges, the incidence of indebtedness varies from 45.45 per cent to 88.89. The average indebtedness per household in debt varies from Rs. 402 in the income range Rs. 961-1,200 to Rs. 2,401 in the income range Rs. 1,501-2,500. Distribution of indebtedness according to income ranges does not show any definite correlation between the amount of debt and income. However,

of the total outstanding debt, Rs. 24,007 or 25.41 per cent are borrowed by households in the income range Rs. 1,501-2,500. The next in order is the income group of Rs. 1,201-1,500, where households have borrowed Rs. 13,781 or 14.59 per cent. Though all the households in the income group Rs. 2,501-3,500 are in debt, the amount of debt is only Rs. 6,462. In the income range of Rs. 2,501-5,000 and above, the borrowing capacity is fairly good but their *per capita* indebtedness (Rs. 138) is less than that in the lowest income group of less than Rs. 250. The statement below shows the productive and unproductive debt according to income range.

STATEMENT XXXII

Indebtedness by income range

Income range (in Rs.)	Total No. of house- holds in debt	Debt (in Rs.)			Average debt per household
		Total	Productive	Unproductive	
1	2	3	4	5	6
Less than 250	5	7,483	3,000	4,483	1,497
251 to 360	6	7,288	500	6,788	1,215
361 to 480	12	11,412	400	11,012	951
481 to 720	8	5,074	900	4,174	634
721 to 960	6	5,901	..	5,901	984
961 to 1,200	7	2,814	..	2,814	402
1,201 to 1,500	6	13,781	..	13,781	2,297
1,501 to 2,500	10	24,007	560	23,447	2,401
2,501 to 3,500	4	6,462	1,000	5,462	1,616
3,501 to 5,000	4	1,677	2,200	2,477	1,169
Above 5,000	5	5,582	2,500	3,082	1,116
Total	73	94,481	11,060	83,421	1,294

The following statement shows the indebtedness by caste:

STATEMENT XXXIII
Indebtedness by caste

Caste	No. of house- holds in debt	Percentage to total indebted house- holds	Amount of debt (in Rs.)	Percent- age to total debt
1	2	3	4	5
Patidar	20	27.40	47,511	50.29
Rajput	23	31.50	25,911	27.42
Christian	10	13.70	5,461	5.78
Muslim	9	12.33	10,260	10.86
Bhoi	3	4.11	1,963	2.08
Vasava Bhil	2	2.74	442	0.47
Sindhva	3	4.11	1,722	1.82
Bhangi	1	1.37	200	0.21
Valand	2	2.74	1,011	1.07
Bania	..	..	..	..
Suthar	..	..	..	..
Total	73	100.00	94,481	100.00

From the study of indebtedness by caste, it can be seen that some of the households in all the castes except Bania and Suthar are in debt. Of the total outstanding debt, 50.29 per cent are borrowed by Patidar, 27.42 by Rajput, 10.86 by Muslim, 5.78 by Christian and 5.65 per cent by the rest of the households.

III.41 ASSETS

Assets of the villagers mainly comprise of land, livestock, houses and ornaments. Investment in the form of liquid assets such as loans in money, bank deposits, etc., is meagre. The following

statement shows the type of assets, households owning these assets and the value of assets.

STATEMENT XXXIV
Type of assets per household and per capita

Type of assets	No. of households owning the assets	Value of the assets (in Rs.)
1	2	3
Livestock	72	71,698
Houses	84	359,300
Valuables	74	56,520
Loans in money	1	200
Grain loans	1	25
Bank deposits	8	2,585
Investment in cooperative society	23	1,231
Other investment	18	91,500
Total	89	583,059

Except land the total value of assets comes to Rs. 583,059. Out of 98 households, 89 households have one or the other types of assets. Houses which forms the major part of assets account for Rs. 359,300 or 61.62 per cent of the total and are owned by 84 households. Livestock owned by 72 households are valued at Rs. 71,698 or 12.30 per cent of the total. Ornaments and other valuables owned by 74 households amount to Rs. 56,520. Only 8 households have

Rs. 2,585 as bank deposits. 23 households have invested Rs. 1,231 in a cooperative society. Loans in money and grain loans come to Rs. 200 and Rs. 25 respectively. Other assets which are not specified amount to Rs. 91,500. Out of the total assets of Rs. 583,059, Rs. 453,248 or 77.74 per cent are owned by Patidar households. Assets worth Rs. 51,818 or 8.89 per cent of the total are owned by Rajputs, and Rs. 21,000 by a Bania household. The rest are distributed among remaining castes. The average value of the assets per household by caste is given in the following statement.

STATEMENT XXXV

Average assets per household by caste

Caste	Assets per house- hold (in Rs.)
1	2
Patidar	15,629
Rajput	2,253
Christian	1,138
Muslim	1,531
Bhoi	3,784
Vasava Bhil	200
Sindhva	1,156
Bhangi	1,040
Valand	3,150
Bania	21,000
Village average	6,551

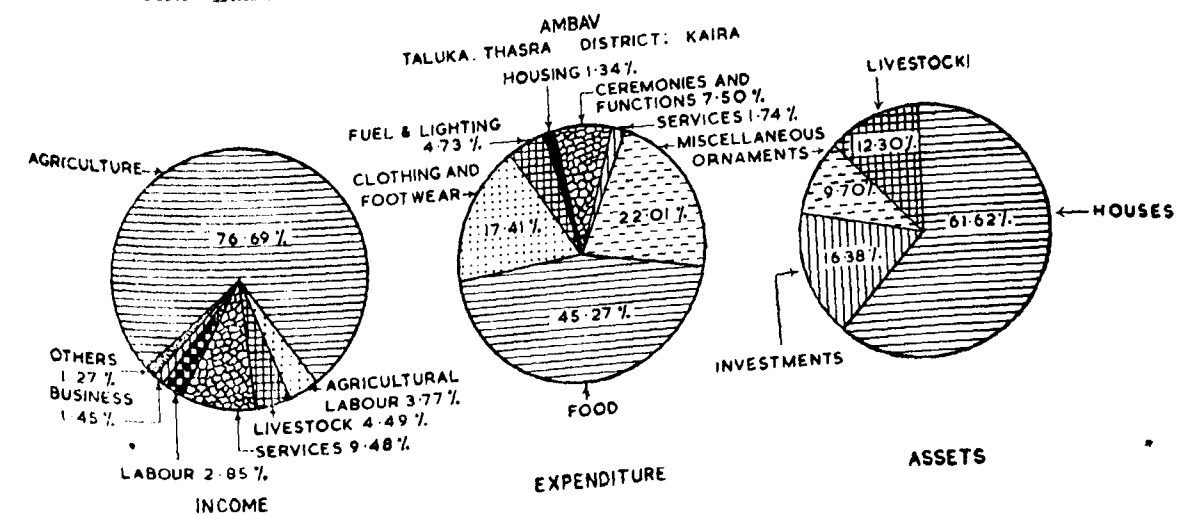
The average value of assets per household comes to Rs. 6,551. The average value of assets per Patidar and Bania household which is

Rs. 15,629 and Rs. 21,000 respectively exceeds this average. The rest of the castes fall below this average. The average assets of Vasava Bhils is lowest (Rs. 200).

The study also reveals that Patidars having about 31 per cent of the total households own 77.74 per cent of the total assets, over and above land which is not taken up in calculation of assets. Nearly 81 per cent of the total assets are owned by 32 per cent of the households (Patidar and Bania) and the rest are distributed among 66 or 68.04 per cent of the households living in the village. This shows the glaring inequality of distribution of assets amongst its inhabitants.

III.42 INCOME, EXPENDITURE, DEBT AND ASSETS

Income, expenditure, indebtedness and assets are correlated. The sectorwise distribution of income, expenditure, indebtedness and assets into primary, secondary and tertiary shows that in the primary sector the *per capita* income comes to Rs. 355 while expenditure is Rs. 422 and *per capita* assets Rs. 1,210. In the secondary sector, income *per capita* is Rs. 190, expenditure Rs. 144, assets only Rs. 59 and in the tertiary sector income is Rs. 194, expenditure Rs. 225 and assets Rs. 350. The average *per capita* income, expenditure and assets are higher in the primary sector than in the other two sectors. Indebtedness which is Rs. 227 *per capita* in the primary sector is also higher than the rest. Statement XXXVI gives income, expenditure, indebtedness and assets per household and *per capita* by caste.



STATEMENT XXXVI

Income, expenditure, indebtedness and assets per household and per capita

Caste	Income		Expenditure		Indebtedness		Assets	
	Per household	Per capita	Per household	Per capita	Per household	Per capita	Per household	Per capita
	2	3	4	5	6	7	8	9
Patidar . .	4,332	625	4,693	677	2,376	339	15,629	2,222
Rajput . .	690	121	1,423	250	1,127	192	2,253	387
Christian . .	597	128	639	138	546	111	1,138	235
Muslim . .	1,044	174	1,602	267	1,140	190	1,531	285
Bhoi . .	1,649	187	1,691	192	654	58	3,784	430
Vasava Bhil . .	420	100	502	120	221	37	200	200
Sindhva . .	661	90	136	130	574	78	1,156	158
Bhangi . .	1,086	271	1,181	295	200	50	1,040	260
Valand . .	1,505	201	1,550	207	506	67	3,150	420
Bania . .	4,405	734	1,524	254	..	..	21,000	3,500
Suthar . .	450	450	440	440	..	..	..	..
Total . .	1,927	318	2,280	376	1,294	203	6,551	1,052

From the statement it can be summarised that the Bania household having the highest *per capita* assets have also the highest *per capita* income followed by Patidar households. On the other hand Vasava Bhils having assets worth only Rs. 200 *per capita* have a meagre income of

Rs. 100 *per capita* and Sindhvas whose assets are Rs. 158 have a meagre income of Rs. 90. It is but obvious that the higher income categories are capable of building assets from their savings, which the households with low income cannot.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

STATEMENT XXXVIII

Population by age and sex

Age group	Total population					
	Persons		Males		Females	
	No.	Percent-age to total	No.	Percent-age to total	No.	Percent-age to total
1	2	3	4	5	6	7
0-14	233	39.56	145	41.19	88	37.13
15-34	191	32.43	109	30.97	82	34.60
35-59	135	22.92	76	21.59	59	24.89
60+	30	5.09	22	6.25	8	3.38
Total	589	100.00	352	100.00	237	100.00

Children and young boys and girls up to 14 years comprise about two-fifths and those aged above 60 years 5.09 per cent of the total population. But in the working age group 15-59, females claim 59.49 per cent and males 52.56 per cent of their respective population.

IV.3 SEX RATIO

The population of males has increased at a faster rate than females during the decade with the result that the sex ratio which was 799 in 1951 declined to 716 in 1961. The sex ratio is thus seen to be much lower than that for the rural areas of Thasra taluka and the State where it is 906 and 956 respectively. According to the survey the sex ratio falls down further to 673. Among all the castes excepting Bania and Valand the member of whose households are insignificant, the sex ratio varies from 576 for Patidar to 760 for Bhoi. While this ratio is appreciably low in all the castes living in the village it is the lowest for Patidars.

While it is not possible to assign particular reason for the higher masculinity of sex ratio in the village, it is obvious that it is much lower

A—Demographic Data

IV.1 POPULATION

THE VILLAGE population according to the survey comes to 589 persons—352 males and 237 females. According to the 1961 Census it has risen to 683, from 547 in 1951. The intercensal increase in numbers is 136 or 24.86 per cent. The population figures of the decade 1951-61 are given below.

STATEMENT XXXVII

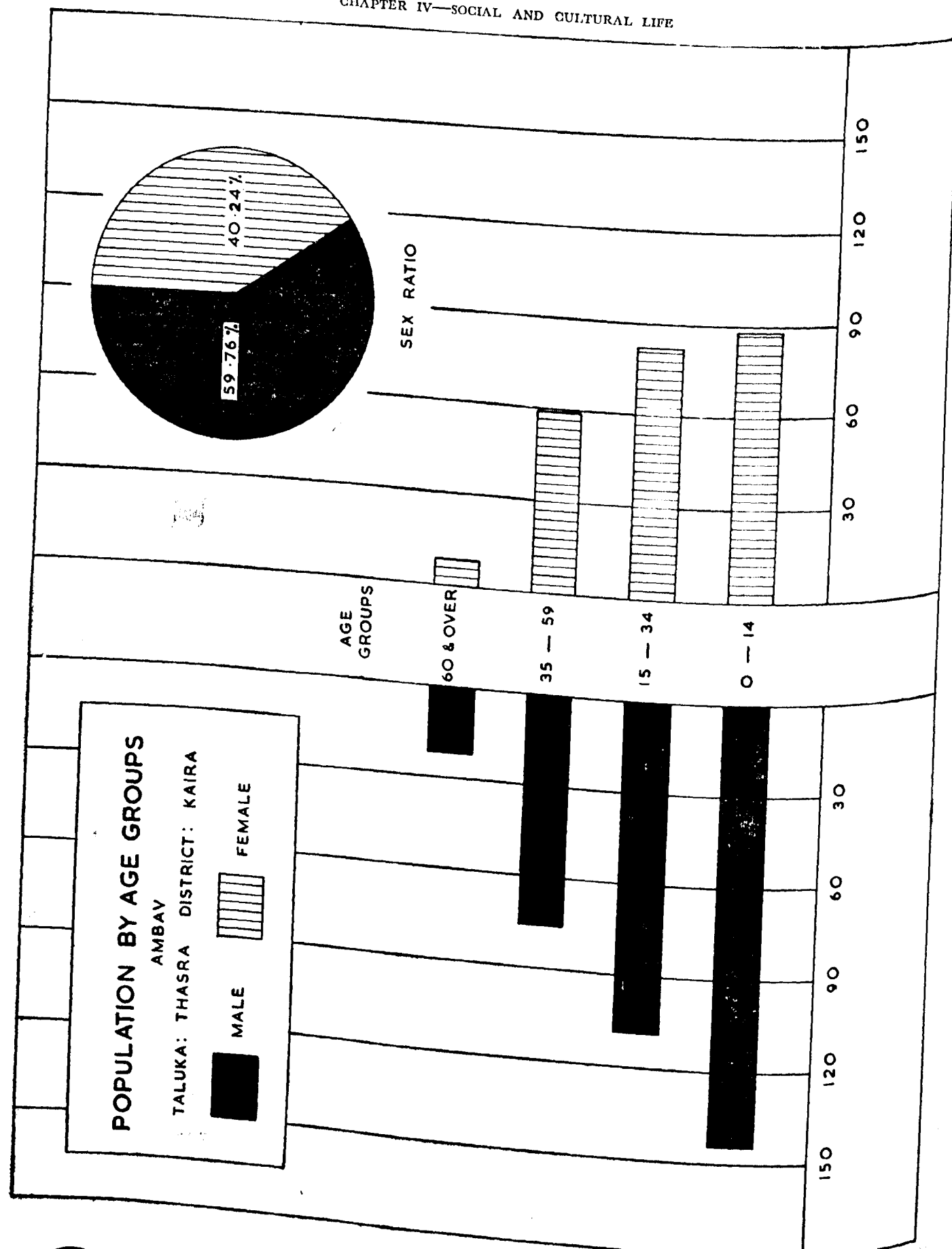
Increase in population

Census	Persons	Males	Females
1	2	3	4
1951	547	304	243
1961	683	398	285
Percentage increase	24.86	30.92	17.28

The decennial increase of 24.86 per cent in the village population is a little lower than that in the rural areas of Thasra taluka where the growth is 26.41 per cent, but approximates to the increase of 24.90 per cent in the rural population of the State. While the male population has increased by a much faster rate of 30.92 per cent during the decade the female increase is found to be 17.28 per cent only. Similar increases for the rural areas of Thasra taluka are however 25.99 per cent for males and 26.87 per cent for females and that for the rural areas of State 25.42 per cent and 24.36 per cent respectively.

IV.2 AGE DISTRIBUTION

The following statistics give the age structure of the village population according to the survey.



than that in the rural areas of Thasra taluka (906) and the State (940).

The examination of the recorded figures of births and deaths by sex for the decade of 1951 to 1961 given in Statement XL shows that out of 285 births, 155 were male births and 130 female births. Whereas out of total deaths of 155, 70 were males and 85 females. The higher proportion of male births and female deaths might explain to some extent the low sex ratio in the village.

IV.4 MARITAL STATUS

An examination of the marital status of the villagers from the following statistics brings out the absence of child marriage in the village, as none is married in the age group of 0-14. In the village population, 51.10 per cent are never married, 42.79 per cent are married and 6.11 per cent are widowed. There is no divorced or separated person.

STATEMENT XXXIX

Marital status by age group

Age group	Total population			Never married			Married			Widowed		
	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
0-14	233	145	88	233	145	88	..	..	..	..	..	..
15-34	191	109	82	61	54	7	129	55	74	1	..	1
35-59	135	76	59	6	6	..	106	57	49	23	13	10
60+	30	22	8	1	1	..	17	14	3	12	7	5
Total	589	352	237	301	206	95	252	126	126	36	20	16

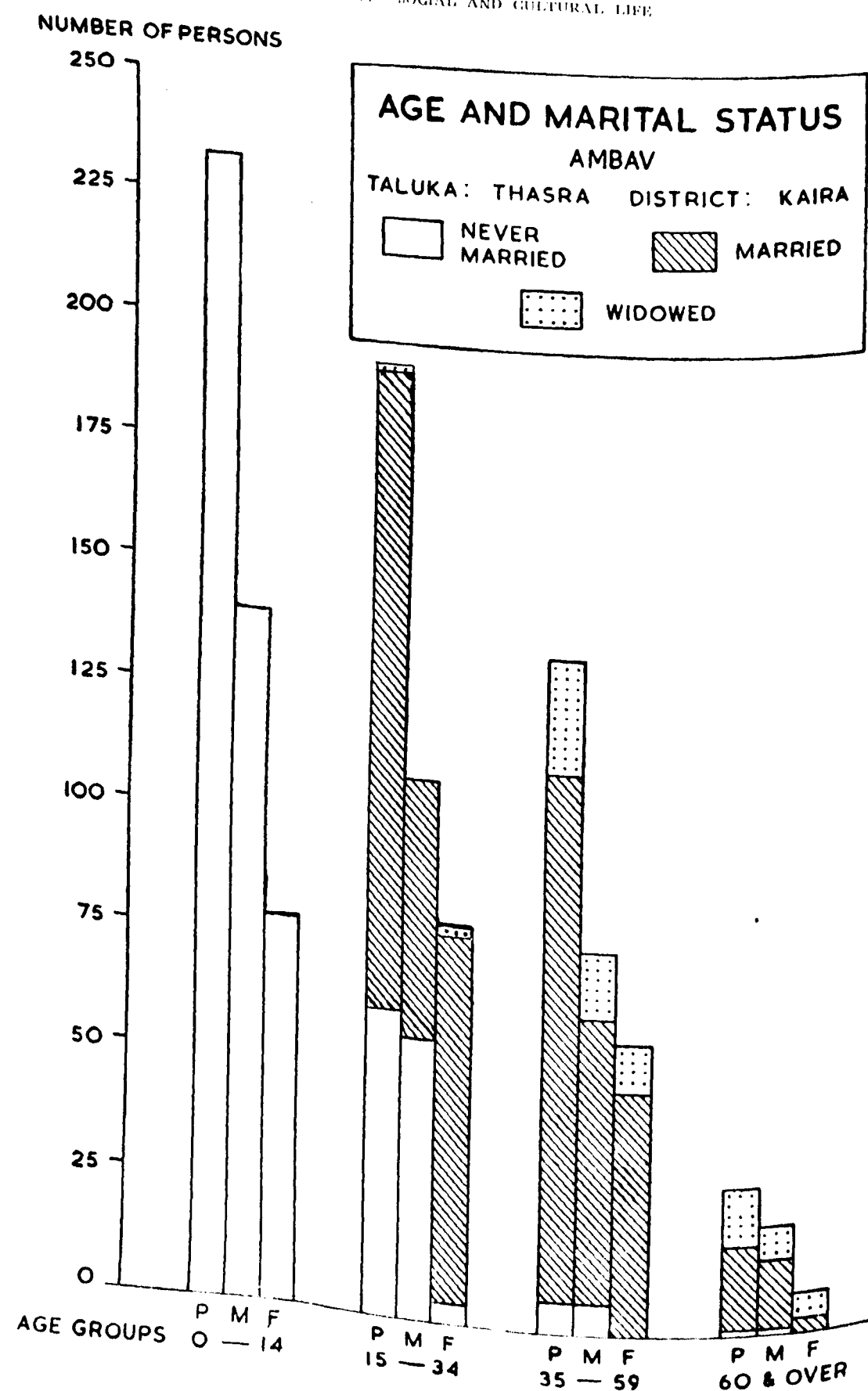
No married person in the age group of 0-14, and 31.94 per cent never married in the age group of 15-34 points out the absence of child marriages and postponement of the age of marriage. Seven males above 34 years of age are returned as unmarried, of whom 4 belong to Patidar and one each in Bhoi, Vasava Bhil and Suthar. Out of 252 married persons in the village, 51.19 per cent are in the age group of 15-34, 42.06 per cent in the age group of 35-59 and only 17 or 6.75 per cent are aged 60 and above. 36 persons—20 males and 16 females—are widowed. Among widowed males 8 are Patidars, 9 Rajputs, 2 Muslims and 1 Sindhva, while among females, 9 belong to Patidars, 5 Rajputs and 2 Christians. Of the 20 widowed males, 5 are between 40 and 45 years of age, and the rest are above 45 years, none is below 40. While among widowed females, one widowed female in the age group 15-34 is a Patidar woman of 30 years, while the rest of the widowed females are in higher age groups.

B—Health and Medical Treatment

IV.5 HEALTH

Various ameliorative measures have been taken up under planned programmes, for the improvement of health and sanitation in the rural areas. So also increasing consciousness about health in the general population influences the attitude of the villagers towards this programme. There are various factors that affect the health and hygiene of the villagers. These are housing conditions, level of education, medical and health facilities available and general sanitation in the village. As seen earlier, except some well-to-do households, most of the families live in ill-ventilated single room tenements. Also most of the households keep the animals inside or near their houses. The waste water thrown in the streets having no gutters or soakage pits affects the health of the villagers.

All the households in the village are in the habit of taking bath regularly, though the



regular use of soap is not made by all. 57 households use soap regularly. The households using soap either for washing or toilet purposes are distributed in all the income ranges. None of the households of Christian, Vasava Bhil, Sindhva and Bhangi are in the habit of using soap regularly. The nuisance of mosquito does not exist all round the year, but is common during monsoon. Mosquito curtains are used only by 9 households all of whom belong to Patidar caste in the income group of Rs. 1,201 and above.

Only 32 households avail of the services of washerman. The village has no health or medical institutions. The nearest facility available is at taluka headquarters Thasra which is only 2.5 miles from the village. Because of the construction of State Highway passing near the village during the decade, and local trains halting here, the near-by towns like Thasra, Dakor, etc., are easily approachable by bus and rail. Normally all the households resort to allopathy. However, 16 households utilise the indigenous medicine or services of *vaidya* also. Villagers are conscious about vaccination. 87 households have all

children vaccinated while in 10 households no children are vaccinated, because 8 households have no child and children are recently born in 2.

The villagers have reported 15 cases of serious diseases in the village in the last ten years—6 of paralysis, 4 of cancer, 2 of pneumonia, 2 of small-pox and 1 of T.B. During the last decade no serious epidemic has broken out in the village except small-pox in the year 1957-58. Except a few well-to-do households, people are not aware of family planning. Only 9 households out of 98 are aware of preventing conception by deliberate means and only 2 households preferred family planning by deliberate means, as it leads to better economic condition, good health, etc. Those not in favour believe that it is an act of Nature which should not be controlled. 10 households are aware of the existence of family planning centre in the area.

IV.6 VITAL STATISTICS

The birth and death registers are maintained in the village and the births and deaths registered from 1951-61 are given below.

STATEMENT XL

Births and deaths, 1951-61

Year	Births			Deaths			Survivals		
	Total	Males	Females	Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8	9	10
1951	21	11	10	13	6	7	8	5	3
1952	27	14	13	16	6	10	11	8	3
1953	24	12	12	9	4	5	15	8	7
1954	18	10	8	14	4	10	4	6	(-)-2
1955	34	24	10	16	8	8	18	16	2
1956	34	18	16	9	5	4	25	13	12
1957	24	14	10	20	13	7	4	1	3
1958	22	8	14	23	12	11	(-)-1	(-)-4	3
1959	26	14	12	14	3	11	12	11	1
1960	29	17	12	10	3	7	19	14	5
1961	26	13	13	11	6	5	15	7	8
Total	285	155	130	155	70	85	130	85	45

The total births from 1951 to 1961 are 285, while total deaths are 155, giving an average of 26 births and 14 deaths per year.

A-6

IV.7 FERTILITY

According to the survey there are 126 still married women in 81 households. The total

number of children born to these still married women is 424 giving an average of 3.36 children. Out of 424 births, 107 or 25.24 per cent are

dead while the rest alive. The following statement shows children born to still married women during the last 12 months and prior to that.

STATEMENT XLI

Births, deaths and maternity

No. of still married women	No. of households with still married women	Births during last twelve months to still married women					Births before last twelve months to all still married women			Total cols. (9+10)	Total cols. (8+11)
		Male child	Female child	Total cols. (3+4)	Alive	Dead	Total cols. (6+7)	Alive	Dead		
1	2	3	4	5	6	7	8	9	10	11	12
126	81	17	8	25	23	2	25	294	105	399	424

There were 25 live births during the last 12 months. Assuming that there are no twins, one in five still married women delivered a child.

Still married women are distributed in all age groups. Of 126 such women, 23 or 18.25 per cent have no child. Of these 15 are below 25 years, 6 between 25-30, 1 each between 31-35, and 41-45. A study of the total births to still married women according to birth order shows that about one-fourth or 24.29 per cent are first births, about one-fifth or 21.70 per cent are second births, 17.92 per cent third births, 13.92 per cent fourth births and the rest are fifth and onwards.

The highest birth order is 10 delivered by a woman in the age group 31-35.

All the 103 first births have taken place before the women attained the age of 31 years; more than 70 per cent of the first births relate to ages 21 and below. There are no second and third births after 41 years. The maximum of second births numbering 68 relate to age group 18-24, and that of third births numbering 30 have occurred in the age group 21-24. Majority of fourth and fifth births are in the age group 21-35. The following statement gives the age distribution of mothers and the birth order.

STATEMENT XLII

Number of children according to mother's age at birth

Age distribution											Total births
Birth order	15 to 17	18 to 20	21 to 24	25 to 27	28 to 30	31 to 35	36 to 40	41 to 45	46 to 50 and over		
1	2	3	4	5	6	7	8	9	10	11	
First child	40	34	16	6	7	..	..	..	..	108	
Second "	3	34	34	8	9	2	2	..	..	92	
Third "	..	11	30	13	8	11	3	..	..	76	
Fourth "	..	2	19	15	7	12	3	1	..	59	
Fifth "	..	..	7	9	14	11	3	..	1	45	
Sixth "	..	..	..	9	4	7	7	..	..	27	
Seventh "	..	..	..	1	6	3	6	..	..	16	
Eighth "	..	..	..	..	2	..	1	1	..	4	
Ninth "	..	..	..	..	..	1	..	..	..	1	
Tenth "	..	..	..	..	..	1	..	..	..	..	
Eleventh "	..	..	..	..	..	..	..	..	..	..	
Total	43	81	106	61	57	48	25	2	1	424	



The village primary school

Examination of the birth order by mother's age at birth shows that 55 per cent of births take place by the time the mother reaches the age of 25 and additional 39.65 per cent of births take place between 25 to 35. Thus only 6.16 per cent of the total births take place after the age of 36 and above. This shows that the fertility is at its maximum till the age of 25, declines gradually till the age of 35 whereafter it is the least.

With a view to achieve rapid reduction in birth rate, family planning activities should obviously be concentrated on married females below 35.

C—Literacy and Education

IV.8 LITERACY

The village has a primary school since 1st February, 1915. There were 54 pupils on the roll and one teacher in 1951 which has been increased to 157 pupils and 5 teachers in 1960. Seven vernacular standards are taught at the school. The following statement distributes students according to standard.

STATEMENT XLIII

	Students			(as on 1960)
Standard	No. of students			Percentage to total students
	Males	Females	Total	
1	2	3	4	5
1st	25	10	35	22.29
2nd	11	4	15	9.55
3rd	13	3	16	10.19
4th	21	3	24	15.29
5th	27	3	30	19.11
6th	17	2	19	12.10
7th	17	1	18	11.47
Total	131	26	157	100.00

The above figures show a poor consciousness among villagers towards female education. Girl students account for only 16.56 per cent of the students attending school. Girl students from the second standard onwards diminish heavily, there being 10 girl students in the first standard and only one in the 7th. But in case of boy students, the importance of education seems to have been increasingly realised by villagers. For secondary education students go to Thasra. About 16 students, most of whom are Patidar, study in the secondary school at Thasra. For college education students go to Anand or other places. About 6 to 8 boys of the village are studying in college of whom 2 are in engineering college.

The percentage of literacy among males, females and total was 41.12, 4.53 and 24.86 in 1951. At the time of the survey, total literacy was 37.01 per cent, 50.85 per cent among males and 16.45 per cent among females. Statement XLIV shows literacy by age groups.

Literacy among females is much lower than among males in all the age groups. percentage of literacy is the highest in the age group 15-34 having 49.21 per cent of the literate persons in that age group. In this age group 69.72 per cent of the males are literate as against 21.95 per cent of the females, revealing the growing consciousness of the people towards education during the last decade. The proportion of literates in the age group of 35-59 drops down to 26.67 per cent, and goes down further to 16.67 per cent in the age group of 60 and over, which has no female literate.

STATEMENT XLIV

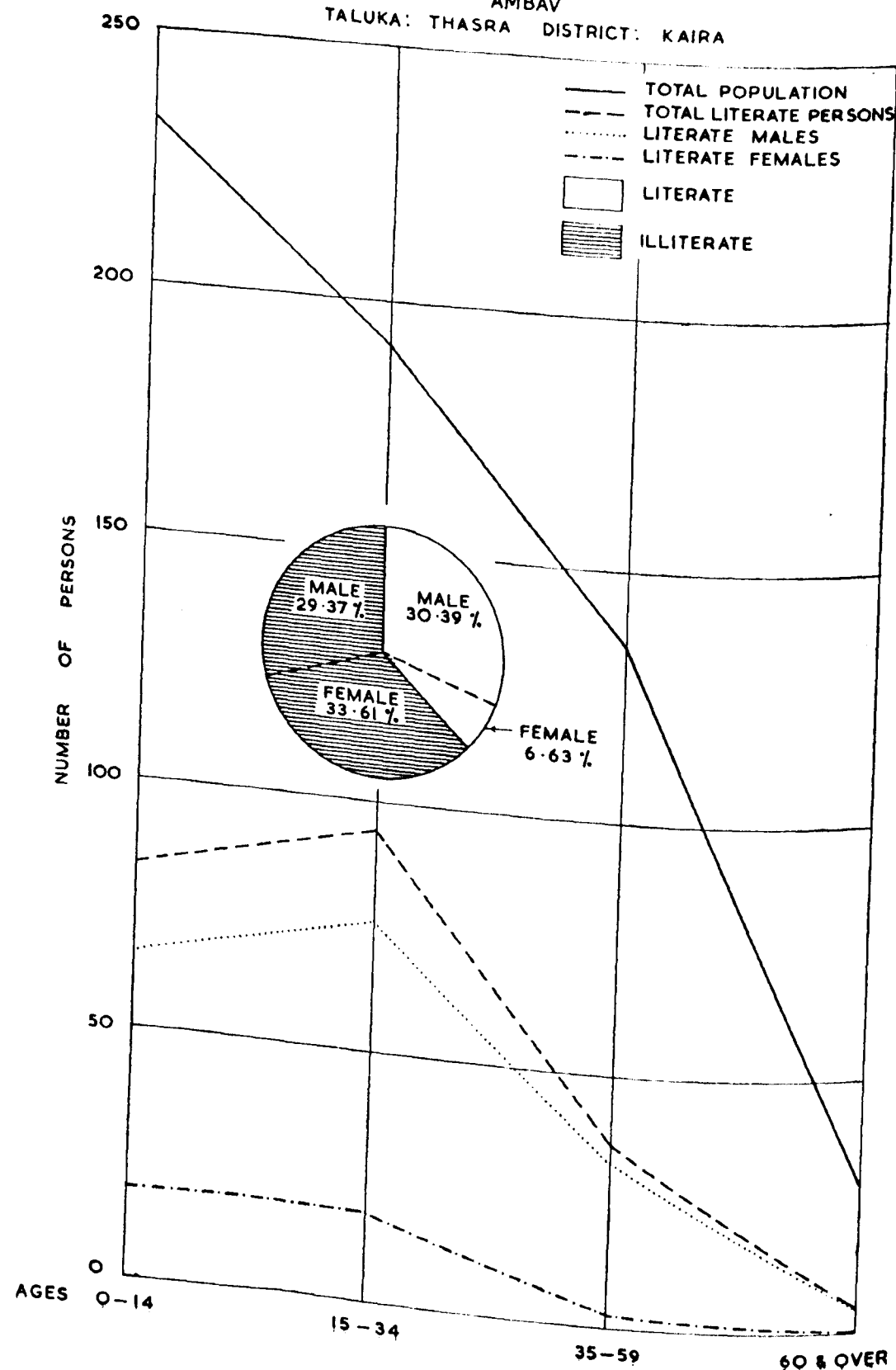
Literacy by age groups

Age group	Total population			Literate			Illiterate			Percentage of literate population to total population		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
0-14	233	145	88	83	65	18	150	80	70	35.62	44.83	20.45
15-34	191	109	82	94	76	18	97	33	64	49.21	69.72	21.95
35-59	135	76	59	36	33	3	99	43	56	26.67	43.42	5.08
60+	30	22	8	5	5	..	25	17	8	16.67	22.73	..
Total	589	352	237	218	179	39	371	173	198	37.01	50.85	16.45

LITERACY BY AGES

AMBAV

TALUKA: THASRA DISTRICT: KAIRA



IV.9 LITERACY BY CASTE

Literacy among Patidar, Bania, and Valand castes is fairly high, while in the remaining castes it falls below the village average. Out of 218 literates in the village, 126 or 57.80 per cent are Patidar and the rest are distributed among the remaining castes. There is no literate in Bhangi and Suthar castes. Out of 179 literate males, 98 or 54.75 per cent are Patidar. Out of 39 literate females, 28 or 71.80 per cent are also Patidar, 4 each Rajput and Bania, and 1 each Muslim, Bhoi and Valand. Percentage of literacy thus varies considerably from caste to caste among both the sexes. In Bania caste, the percentage of literacy is 83.33 per cent, among Patidars 60.58 per cent and among Valand 60 per cent. Fourth in order of literacy are Muslims (35.19 per cent) which is slightly below the village average. It is 29.55 per cent among Bhois, 22.82 among Rajputs, 27.27 among Sindhvas, 7.69 among Christians and 4.76 among

Vasava Bhil. There is no literate in Bhangi and Suthar castes. It is significant to note that in Sindhva which is a Scheduled Caste, 27.27 per cent are literate all of whom are males.

Literacy among females in the village is only 16.46 per cent which is considerably lower than the male literacy of 53.69 per cent. Castewise study of female literacy shows that no female is literate in Christian, Vasava Bhil, Sindhva and Bhangi castes and it is significantly low among Rajputs (6.35 per cent), Muslims (4.35 per cent) and Bhois (5.26 per cent).

D—Settlement of Households and Family Structure

IV.10 SETTLEMENT HISTORY

Out of 98 households in the village, 62 households have settled before five generations, 4 households between 4-5 generations, 10 between 3-2 generations, 13 before one generation and 9 in the present generation. The statement below gives settlement history of these households.

STATEMENT XLV

Settlement history of households

Caste/Tribe 1	Total No. of households 2	Number of households settled				
		Before 5 generations 3	Between 4-5 generations 4	Between 2-3 generations 5	1 generation ago 6	Present generation 7
Patidar	30	26	..	2	1	1
Rajput	27	18	2	2	2	3
Christian	14	11	1	..	1	1
Muslim	9	3	..	3	2	1
Bhoi	5	4	..	1	..	..
Vasava Bhil	5	..	..	..	2	3
Sindhva	3	..	..	1	2	..
Bhangi	1	..	..	..	1	..
Valand	2	..	1	1	..	..
Bania	1	..	..	..	1	..
Suthar	1	..	..	..	1	..
Total	98	62	4	10	13	9

The above statistics reveal that Patidar, Rajput, Christian and Bhoi are the earlier settlers in the village as majority of their households have settled before 5 generations. Out of 9 Muslim households, 3 have settled before 5 generations, and the remaining thereafter. The households of Vasava Bhil, Sindhva, Bhangi, Bania

and Suthar are the recent settlers. No household in the village has migrated outside the village.

IV.11 SIZE OF THE FAMILY

The average size of the households in the village consists of 6 persons per household.

Distribution of households according to size shows that nearly 40 per cent of the total households have 4-6 members. Nearly one-fourth of the total households have 7-9 members. Besides 8 single member households, 13 have 2-3 member

each. Large sized households having 10 or more persons form 13.27 per cent of the total households and little more than one-fourth of the village population. The following statement gives the size and composition of households.

STATEMENT XLVI

Size and composition of the households

Size of the household	Number of households	Percentage to total number of households	Total population			Percentage to total population
			Persons	Males	Females	
1	2	3	4	5	6	7
Single member	8	8.16	8	8	..	1.36
2-3 members	13	13.27	34	21	13	5.77
4-6 members	39	39.80	196	110	86	33.28
7-9 members	25	25.50	196	122	74	33.28
10 and over	13	13.27	155	91	64	26.31
Total	98	100.00	589	352	237	100.00

IV.12 FAMILY STRUCTURE

Distribution of households according to nature of families shows that 55.10 per cent of the total households are simple families. The definition adopted for considering simple family was a family consisting of husband, wife and unmarried children. 27.55 per cent are joint families. A

joint family denotes a married couple living with married sons, daughters, brothers or sisters. 17.35 per cent are intermediate families having a married couple, unmarried brothers, sisters, and one of the parents.

The following statement gives the castewise distribution of households according to nature of families.

STATEMENT XLVII

Castewise distribution of households according to nature of family

Caste	Total No. of households	Type of families living in the household		
		Simple	Intermediate	Joint
1	2	3	4	5
Patidar	30	13	8	9
Rajput	27	16	5	6
Christian	14	10	2	2
Muslim	9	5	2	2
Bhoi	5	2	..	3
Vasava Bhil	5	4	..	1
Sindhva	3	..	..	3
Bhangi	1	1	..	..
Valand	2	1	..	1
Bania	1	1	..	..
Suthar	1	1	..	..
Total	98	54	17	27

It can be seen from the above statement that all types of families are more or less distributed in all the castes. More or less even distribution of joint families in most of the castes shows that there is no particular caste in which joint families are favoured. Quite a large number of simple type of families indicates that the joint family system is gradually breaking up under the stress of individualistic tendencies of modern times.

IV.13 INHERITANCE OF PROPERTY

People are quite orthodox in their opinion and attitude towards inheritance of property. Usually they divide their property equally among sons only. 26 households are in favour of dividing property amongst daughters equally with sons. 51 households have reported that they do not divide their property equally among widows but have acknowledged that it is their responsibility or liability to maintain a widow.

Distributing the heads of households indicating preference for dividing property among daughters by age group it is found that 11 were above the age of 50, 8 between 41-50, 3 between 31-40 and 3 between 21-30. This shows that there is no change in the former attitude of

youngsters towards distribution of property amongst daughters.

E—Religious Beliefs and Festivals

IV.14 RELIGIOUS BELIEFS

People are religious minded. Except 14 Christian households and 9 Muslim households the rest are Hindus. Most of the Patidars belong to Swaminarayan sect. There is a Swaminarayan temple in the village and the Patidars visit it daily. The followers of Swaminarayan usually do not take onion and garlic in their diet. Hindus also worship Lord Shiva and there is a Shiva temple in the village. At a distance of 2½ miles from the village, there is a famous temple of Galteshwar Mahadev on the bank of river Mahi. Hundreds of pilgrims visit this temple where the villagers go almost on all religious days. There is no mosque in the village, but Muslims usually offer *namaz* daily. Christians in the village who are local converts have their priest in the village itself.

Out of 98 households, 46 households observe regular fasts on religious grounds. The following statement gives the number of households observing fasts on various occasions.

STATEMENT XLVIII

Views on certain religious customs

Total No. of households	No. of households which observe any regular fast	No. of households which observe fast			No. of households observing any regular celebration in their households during the year	Name of the occasions	No. of households having a deity or object of worship or sacred plant in the households
		Actual days	On religious grounds	Grounds other than religious			
1	2	3	4	5	6	7	8
98	46		46	..	93		58
		Agiarash				Divali	
		Punam				Holi	
		Saturday				Navratri	
		Sunday				Shraddha	
		Monday				Shivratri	
		Friday				Makar Sankranti	
		Tuesday				Christmas	
		Ramnavmi				Atham	
		Shivratri				Ramzan Id	
		Harinavmi				Bakri Id	
		Shravan Mas				Subhrat	
		Ramzan				Muharram	
		Jumarat				Urs	
						Birthday	

Hindus usually observe fast on the 11th of each of the lunar fortnights, *purnima* or the full-moon day, Ramnavmi, Shivratri, Janmastami, etc. Muslims observe fast in Ramzan and Jumarat.

IV.15 FESTIVALS

The important festivals are Divali, Holi, Navratri, Makar Sankranti, etc., for Hindus; Christmas for Christians; and Ramzan Id, Bakri Id, Muharram, etc., for Muslims. 58 households out of 98 have a deity or an object of worship or sacred plant like *tulsi* (*Ocimum sanctum*) in their households. The villagers also celebrate national festivals like the Republic Day and Independence Day when they assemble at the public *chotra* before the statue of Gandhiji, and perform the flag hoisting ceremony.

IV.16 FAIRS

(a) Vadtal

About 50 to 60 persons of the village attend the Ramnavmi Fair held every year at Vadtal on Chaitra Sud 9. Nearly 10,000 people congregate to celebrate the fair. The fair is organised by the temple committee headed by the manager. Free lodging and boarding facilities are given. On this day *janmotsav* of Ram is celebrated with prayers and observance of fasts.

Many shops are installed at the site of the fair, where articles of domestic utility and religious worship are sold. Earthen, wooden and metal toys and vessels, idols of gods and goddesses, fruits and flowers, etc., are the main articles of sale. Stalls of refreshments, tea and other drinks are also put up at the fair. Merry-go-rounds, giant wheels, and magic and cinema shows provide entertainment to the pilgrims. Lectures and seminars on religious topics are held, and *bhajan-kirtan* arranged at night.

(b) Dakor

Dakor, an important Vaishnavite centre of pilgrimage in Gujarat, is situated only 8.5 miles from the village. Numerous pilgrims visit this place all the year round and particularly on full-moon days. The important fairs held are Manekthari (Sharad) Purnima, *annakula*, Dev Divali, Dolotsav, Rathyatra and Janmashtami. The fair held on Manekthari Punam attracts one lakh to 1.25 lakh pilgrims from all over Gujarat

and even beyond the State. The *annakula*, which takes place on the New Year Day, i.e., Kartika Sud 1 is an unique festival attracting five to ten thousand pilgrims. Kartiki Purnima or Dev Divali has special significance for this deity, as it was on this day that Bodana brought the idol of Ranchhodji from Dwarka to Dakor. The Dolotsav at the time of Holi attracts 23,000 visitors. Rathyatra or chariot procession takes place on Ashadha Sud Bij when about 4,500 people congregate. On Janmashtami festival nearly 20,000 people gather together. As this important pilgrimage centre is in its vicinity, most of the Hirdas from the village participate in these fairs every year. Fairs are organised by the Dakor Municipality. Many temporary stalls of refreshments, hot and cold drinks, *pan-bidi*, fruits, flowers, etc., are set up. Earthen, wooden and metal articles of domestic use are sold. Merry-go-rounds and giant wheels, magic and cinema shows are the popular items for entertainment. Worship at the temple, singing of *bhajans* and other celebrations are held on the day of fair.

(c) Galteshwar

Janmashtami Fair held every year on Shravan Vad 8 at Sarnal near Galteshwar Mahadev is the third important fair for the villagers. About 10,000 persons of Ambav attend it. About 10,000 people from the whole of Thasra taluka congregate to celebrate the fair. Yuvak Mandal makes satisfactory arrangements. About 100 stalls are stalled where the articles of domestic utility and cutlery are sold. Refreshments, tea and other drink stalls are also put up. Merry-go-rounds, giant wheels, magic shows also entertain the visitors.

Hindus participate in all the three fairs. Muslims of the village attend Dariai Pir Fair held on Rabi-us-Sani 10 at Birpur. About 5,000 to 6,000 people from Thasra taluka participate in this fair which is organised by the trustees of the *dargah*. About 200 stalls of utensils, clothes, eatables, cutlery, perfumery, etc., are put up at the fair site. Merry-go-rounds, programmes of *quwwalis*, circus and cinema shows provide entertainment to the visitors.

F—Panchayat and Community Development

IV.17 VILLAGE PANCHAYAT

Up to 16th August, 1961 there was no separate panchayat for the village, but the village was



The pleasure of hukkah

covered under the Sarnal-Ambay group panchayat which was established on 27th September, 1955. The first election had taken place on 11th June, 1956. There were 8 members in the group panchayat of which one belonged to Scheduled Caste. Since the panchayat was joint with Sarnal till 1960, the progress of work in the village was slow. As there is no separate panchayat *ghar*, the panchayat office is housed in the Government *chora*.

A separate panchayat for the village was started from 16th August, 1961. There are 7 seats in the panchayat of which two are reserved for females. The first election which was held on the basis of adult franchise was unanimous.

The panchayat levies house tax, licence fees for shops and hotels and cattle pound fines at the following rates:

1. House tax . . . 25 paise per Rs. 100 value
2. (a) Shop licence fee Rs. 3 per shop
(b) Hotel licence fee Rs. 10 per hotel
3. Cattle pound fines at Rs. 2 for horse, bullock, buffalo and camel
50 paise for sheep and young stock

The income and expenditure figures of the village panchayat for the years 1962-63 and 1963-64 are given below.

STATEMENT XLIX

Income and expenditure, 1962-63 and 1963-64

Source of Income	Income (in Rs.)		Expenditure	Expenditure (in Rs.)	
	1962-63	1963-64		1962-63	1963-64
1	2	3	4	5	6
Balance of last year . . .	535.91	2,187.94			
1 Funds			1 Office		
(a) State Government grant	565.96	622.81	(a) Pay . . .	165.00	250.00
(b) Grant in aid . . .	7.85	..	(b) Travelling . . .	22.35	10.65
(c) Grant by community development block . .	24.00	..	(c) Miscellaneous office expenditure . . .	67.25	178.18
(d) Interest from bank . .	..	43.57			
2 Taxes			2. Water facilities		
(a) House tax . . .	234.25	234.25	(a) Repairing of tank . .	44.69	..
(b) Shop tax . . .	9.00	9.00	(b) Repairing of well . .	..	..
(c) Hotel tax . . .	10.00	..			
3 Income from Panchayat property	1,043.66	..	3 Road repairing . . .	5.00	16.50
4 Cattle pound fine . . .	104.75	83.50	4 Payment to sweeper . .	23.00	3.00
5 Miscellaneous . . .	36.00	194.64	5 Library . . .	6.15	..
			6 Gram Rakshak Dal . .	50.00	..
			7 District reserve fund . .	..	115.00
Total income . . .	2,035.47	1,187.77	Total expenditure	383.44	573.33
Total balance . . .	2,571.38	3,375.71			

The major portion of income is derived from land revenue grants given by Government followed by income from house tax. The total income of the village panchayat for the year 1963-64 was Rs. 1,187.77 whereas the total balances which included the balance of 1962-63 was Rs. 3,375.71.

The expenditure pattern shows that during the year 1962-63 an amount of Rs. 383.44 was spent, while in the subsequent year 1963-64, the expenditure amounted to Rs. 573.33 only. It mainly included pay of the peon, travelling expenses and other office expenses. No significant

work of village welfare was undertaken except an expenditure of Rs. 50 incurred towards Gram Rakshak Dal and an amount of Rs. 44.69 spent after the repairs to village tank. In the year 1963-64 a sum of Rs. 16.50 was spent for repairs to village roads.

In the opinion study about improvement through panchayat all the 98 households have stated that there has been neither improvement nor harm by the establishment of the statutory panchayat.

IV.18 COOPERATIVE SOCIETIES

The village was served by the Sarnal Co-operative Society with its headquarters at Sarnal till 5th March, 1960, when a separate multi-purpose society named Ambav Vividh Karyakari Sahakari Mandali Ltd. was established. The total number of members of the society are given in the following statement.

STATEMENT L

Members of society

Year	No. of members	Year	No. of members
1	2	1	2
1959	33	1961	40
1960	35	1962	42

For becoming a member of the cooperative society, a person must be a land-holder of the village, resident in Ambav and must have attained the age of 18. He should also be of good conduct and not be a debtor of Government. The society advances short term loans for agricultural operations and distributes fertilizers, agricultural equipments, etc., to the members.

On the date of the survey, 23 households were members of the society, 19 belonged to Patidar, 3 to Rajput, and 1 to Bania. Reasons for becoming a member given by the households were reported to be (1) cheaper credit, and (2) supply of good fertilizers and seed.

The village is also served by Thasra Cotton Sale Cooperative Ginning and Pressing Society. There are 445 members of which 16 are from village Ambav (15 Patels and 1 Bania). The society purchases cotton from the agriculturists

and distributes seeds. Digvijay Red Label A and B is the improved variety of cotton seeds supplied by this society.

Another form of cooperation which already existed in the village covered 25 households. They undertook farming activities cooperatively amongst themselves for such agricultural operations as ploughing, sowing, weeding, harvesting, threshing, etc. The benefits accruing from this form of cooperation as stated by the villagers are common use of agricultural tools, implements, bullocks, etc. Except two households, none is in favour of pooling land for cooperative farming. 50 households who are against pooling for cooperative farming have stated that it will hamper the initiative and will to work which characterise individual farming. For some will work harder while others will take up only light job or avoid work. This will naturally lead to quarrels amongst themselves. A few of the families have also reported that they are not in favour of pooling land for cooperative farming, because they do not understand the method and technique of cooperative farming.

IV.19 COMMUNITY DEVELOPMENT

The village is covered under the Community Development Block of Thasra taluka. N.E.S. Block at Thasra was started from October 1955. It was converted into Stage II Block from 2nd October, 1960. Thus by the time the survey started in the village the development activity in this area had completed five years. However, only 33 households in the village out of 98 were aware of the existence of any N.E.S. Block in the area. The benefit of extension service they have derived include improved seeds, fertilizers and manures.

The village has a library established in 1958 which gives books on loan for reading and subscribes newspapers in the library for the general public. The membership fee for becoming a member of the library is Re. 1. The office bearers of the library are two Patidars who are agriculturists of whom one is 30 years of age and studied up to 9th standard and the other is aged 29 and passed S.S.C. There is also a Youth Club in the village established in 1959 with the object of organising youths of the village and training them for village leadership. They undertake

night patrol and other activities. No fees are charged for becoming the member of the Youth Club. The members of the Youth Club are between the ages of 15 to 30. Two Patidars who follow agriculture are the office bearers. The other village organisation are Mahila Mandal, Farmers' Union and *bhajan mandali*. The Mahila Mandal was established in October 1959 and had 20 members. The Farmers' Union was also established in January 1959 and had a membership of 58 persons. The *bhajan mandali* established in May 1959 had 40 members. There is a statue of Gandhiji near village *chora*. It was installed at the inspiration of a student of the village in Baroda college in 1949. The total cost of installation was Rs. 300 which was raised by subscriptions from the village. The statue was purchased from Baroda and is made from 5 metals. People of the village assemble at the site on 15th August, 2nd October and 26th January for flag hoisting, etc.

Out of 98 households, as many as 90 know the name of thana or taluka, 65 households know the district in which the village is situated, 87 households know the name of river flowing through the district, and 37 know the name of the Local Board which is now replaced by Jilla Panchayat. Patidars are better informed about the knowledge of these institutions than others.

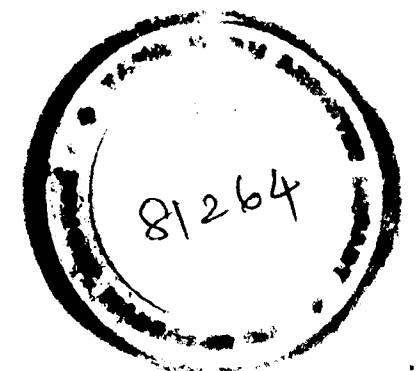
IV.20 UNTOUCHABILITY

Untouchability still exists in the village, as even the touch of a Harijan is avoided by the villagers. Harijans are not permitted to enter shop premises. Though they are allowed at the place of worship, they generally do not visit. Untouchables have no separate well of their own

for drinking water. They are neither permitted to fetch water from the well of Christians nor from the common well. To meet their water requirement they draw it from the railway engine when train halts. Till 1957 Ambav was not a railway station, when untouchables used to obtain water by requesting a woman fetching water on the well. Even today when water is not available from railway engine they get it on request from some woman at the well, who pours it in their vessels without touching them. Only 29 households have reported knowledge of the fact that untouchability in any form is a crime and prohibited by law. Harijans are allowed to visit the house for work connected with agriculture and miscellaneous labour. 60 households have stated that they have no objection to visit temples that are visited by untouchables. It can be concluded that though the villagers have close contact with towns like Thasra and Dakor, they are quite orthodox in their views on untouchability.

IV.21 FELT NEEDS

Village people feel that to improve their earnings from agriculture and promote well-being of the village in general, irrigation facility should be extended to the village. Mahi canal tributary passing near the village irrigate only 19 acres and 28 gunthas. The villagers keenly feel that this facility should be extended to larger areas by overcoming the existing handicap of high level so that the villagers can take double crops in their lands. The need of a village water-supply scheme and rural electrification is keenly felt. They are also anxious to see that the library is housed in its own building.



CHAPTER V

CONCLUSION

ANALYSIS PRESENTED in the foregoing pages brings out in detail the changing trends in the socio-economic condition of village Ambav. Various ameliorative measures undertaken by the Government after Independence for rural uplift and other planned programmes for the development of the countryside have brought a wind of change in villages which were hitherto isolated and impervious to outside influences. The infra-structures of communications, transport, panchayat institutions and cooperation have opened up avenues of progress hitherto unknown. During the last decade the village got the benefit of State Highway which passes near-by, a railway station, and facilities of State transport bus services all of which have increased the contacts of the villagers with the outside world. Establishment of multi-purpose cooperative societies, and gram panchayat and initiation of community development activities at the village have laid foundation for future development and progress through local initiative spurred by various opportunities created in recent times.

As seen earlier agriculture is the main avocation of the village people. Their level of income is determined in the main by the adoption of improved farming practices by a certain section of the agriculturists bringing about greater returns for the labour and money spent on land. Agriculture at the village is mainly unirrigated and depends on the vagaries of monsoon. Agricultural practices have shown distinct improvement over its former condition. The use of chemical fertilisers and other organic manures, improved seeds, and pesticides by some of the cultivators shows the beginning of scientific cultivation. Villagers have fully realised the value of dung as an important source of manure as can be seen from the fact that none of the households uses it as fuel which is commonly noticed in other rural areas. The use of improved implements like iron plough, tractors, tyre wheel-carts by a few cultivators and of late installation of two oil-engines for

irrigation indicate a noteworthy advance in agriculture. Cultivation of commercial crops like tobacco, cotton, groundnut and paddy that fetch better prices has appreciably increased.

The progress that has taken place in agriculture is mainly in the upper stratum of the village community and mostly confined to the progressive class of cultivators belonging to the Patidar caste. Small land-holders in general have neither sufficient implements nor enough means for agricultural operations which still make them dependent and compel them to resort to borrowing from others. Because of their small holdings they have to supplement their earnings by working on fields of other persons as agricultural labourer. But when the agricultural season is over they remain without work, having no household industry or other avenues of profitable employment.

Majority of the houses are single room tenements which are *kutcha* built. A few of the well-to-do cultivators have *pucca* buildings, commodious, airy and well-built. The modern type of household articles like wall-clock, chair, table, stove, radio-set, bicycle, etc., are possessed by those progressive cultivators whose earnings from land are comparatively high. The income generated in the village is shared unevenly. 22.68 per cent of the households command 64.32 per cent of the total income against 35.68 per cent distributed between the rest of 77.32 per cent of the household on the margin of subsistence.

Changes, taking place in social sphere are significant indeed. Child marriage is a matter of the past, though it is the parents who still decide the match. Marital alliances are restricted within the caste circles only. Caste *panch* yet play a significant role in social matters. The villagers are not anxious for their sons to continue their traditional occupation *per contra* there is a distinct trend towards giving it up in favour of service which brings security and assured income. General level of literacy has

increased from 24.86 per cent in 1951 to 37.01 per cent in 1960. It is much higher among males than among females and among Patidars than among members of any other castes. But the benefits of secondary and higher education are within the reach of the upper strata of the community formed by the progressive caste of Patidars.

The villagers are still conservative about their attitude towards Harijans. Untouchability prevails in the village. Scheduled Castes are not permitted to fetch water from the common well. No such distinction is, however, observed at the village school where students of all castes and communities sit together.

Because of the community development programmes and the general changes taking place around them, institutions like Youth Club, Farmers' Union, Mahila Mandal and *bhajan mandali* are organised in the village which help bring out new leadership to the fore. Of late a Gram Rakshak Dal has been organised to guard the village against outside danger. Modern activities like baby show, children's fair, *garba* competition were also organised in the village. Earth work of railway platform was done by the villagers by *shram dan* and the school building has been constructed by raising voluntary contribution supplemented by Government grants. Flag hoisting ceremony takes place on 15th August and 26th January every year and installation of the metal statue of Mahatma Gandhi as early as 1949 show the social and political awareness of the village people.

Proximity of taluka headquarters and other urban centres like Dakor and easy accessibility to these centres due to facilities of transport and communications also affect the usual tenor of life in the village, by making them open to changing influences in other parts of the State. The urban impact can be clearly seen in their dress, utensils, furniture, and other modern domestic articles. The traditional dress has been slowly discarded, especially by the youngsters who now put on pants or *pyjamas*, shirts, *paheeran* or bush-shirts. Crockery, stainless steel utensils and brass and copper vessels in various shapes are now found in several households. Modern pieces of furniture and other articles of domestic use have also entered the village. About 16

students are now studying in secondary school at Thasra. 8 households have also deposits in the bank. All these changes though limited to a certain section of the community are a distinct departure from the past.

The progress that has taken place in agricultural operations, sale of agricultural produce through cooperatives and other changes have mainly influenced the upper stratum of society which has a good hold on the community life of the village. As agriculture is the mainstay of the village and most of the households have small land-holdings, increase in the agricultural production by intensive cultivation is the only means available for increasing the existing level of income, even then the fragmentation of land has reached such a stage that as discussed later it is doubtful whether it would bring out substantial addition to their earnings so as to make them self-sufficient. Since the well irrigation is not within the reach of an average cultivator due to high construction cost, if the canal irrigation is extended, double cropping and intensive cultivation will give some relief to such small holdings and will reduce to some extent the problem of disguised unemployment. What is really needed is that the changes taking place in the economic organisation at the village should be so devised as to cover the weaker section of the community who are not able to take the benefits due to poor resources.

Villages of the type of Ambav would be many. There would hardly be a village in the State which would not pose the problem of underemployment or disguised unemployment. But it is its universality and extent which are disturbing and baffle solution. Cooperative farming may render possible to some extent, cultivation of small holdings profitable by raising the existing output. But it does not give a complete answer to the underemployment of those who need employment all the year round. Inertia and sense of frustration are the inevitable outcome.

The present policy and programme of development seem to have helped only those who possess sufficient land and means of profitable cultivation. Various facilities and concessions offered cannot be utilised by all alike but only by those who are better off and are already known for progressive cultivation. The difference

between 'Haves' and 'Have-nots' is accentuated rather than eliminated. For, equality of opportunities does not in fact exist, as they are within the reach only of those with higher social status, which also means better economic condition and greater resources. What is, therefore, needed are measures designed to help the 'Have-nots' and bring them out of the quagmire into which they have sunk. The solution to this problem is by no means easy. To conclude

Is it possible to provide alternate employment at the village itself?

Can it be had close by developing craft nearer their home?

Would rural industrialisation bring them the desired relief? or

Is migration to industrial centres the only answer?

Is it possible to any appreciable extent owing to the traditional immobility and attachment to land on the part of the villages?

In short the village as at present constituted does not offer any hope of salvation for those who are economically backward or possess meagre holdings, wherein intensive cultivation is not possible.

APPENDICES

APPENDIX I

TABLE I

Rainfall at Thasra, 1876-1960

Rainfall (in inches)	No. of years	Years A.D.
1	2	3
Up to 5	1	1899
5.1 to 10	2	1911, 1918
10.1 to 15	4	1904, 1915, 1948, 1951
15.1 to 20	5	1877, 1888, 1923, 1936, 1949
20.1 to 25	13	1885, 1900, 1901, 1920, 1925, 1929, 1932, 1938, 1939, 1947, 1955, 1957, 1960
25.1 to 30	11	1889, 1890, 1891, 1895, 1902, 1916, 1922, 1924, 1940, 1943, 1946
30.1 to 35	14	1881, 1886, 1897, 1907, 1909, 1910, 1914, 1935, 1937, 1941, 1944, 1945, 1952, 1953
35.1 to 40	16	1876, 1879, 1880, 1883, 1905, 1906, 1908, 1912, 1919, 1921, 1926, 1928, 1930, 1933, 1954, 1958
40.1 to 45	8	1882, 1887, 1892, 1898, 1903, 1931, 1942, 1950
45.1 to 50	5	1878, 1893, 1896, 1934, 1956
50+	6	1884, 1894, 1913, 1917, 1927 (84.46*), 1959
	85	

* Highest rainfall

Source :
Charotar Sarvasangraha, Part-I and Mamlatdar, Thasra taluka

TABLE II

Maximum and minimum temperature at Thasra

(Temperature in Fahrenheit)

Year	January		February		March		April		May		June	
	Maxi-mum	Mini-mum	Maxi-mum	Mini-mum	Maxi-mum	Mini-mum	Maxi-mum	Mini-mum	Maxi-mum	Mini-mum	Maxi-mum	Mini-mum
1	2	3	4	5	6	7	8	9	10	11	12	13
1957	56	50	60	49	80	62	92	66	99	70	97	66
1958	56	48	84	60	92	80	90	84	92	82	90	82
1959	76	56	79	64	80	74	86	82	92	90	92	88
Year	July		August		September		October		November		December	
	Maxi-mum	Mini-mum	Maxi-mum	Mini-mum	Maxi-mum	Mini-mum	Maxi-mum	Mini-mum	Maxi-mum	Mini-mum	Maxi-mum	Mini-mum
1	14	15	16	17	18	19	20	21	22	23	24	25
1957	90	60	78	58	80	61	82	64	66	64	64	62
1958	72	68	68	66	62	58	58	56	60	58	66	64
1959	72	68	58	52	58	56	54	52	54	52	54	50

Source :
District Statistical Abstract, Kaira, 1958-59, 1959-60

TABLE III

Ornaments by caste

Caste	Total No. of households	Number of households possessing												(FOR WOMEN)
		Chhada	Sankla	Achhoda	Kada	Zanzar	Patla	Locket	Earring	Chhipiya	Toda	Hansadi	Vank	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	
Patidar .	30	18	14	7	13	3	2	12	3	1	2	..	..	
Rajput .	27	9	15	..	17	1	..	..	..	..	..	23	1	
Christian .	14	14	2	..	2	..	..	1	..	..	..	12	..	
Muslim .	9	6	7	..	3	2	..	2	8	..	..	..	..	
Bhoi .	5	1	4	..	4	..	..	1	..	..	..	3	..	
Vasava Bhil .	5	3	1	..	3	1	..	..	..	..	..	3	..	
Sindhva .	3	2	1	..	2	..	..	..	..	..	..	2	..	
Bhangi .	1	1	1	..	..	..	..	..	..	..	..	1	..	
Valand .	2	..	..	2	2	..	2	..	..	..	2	..	..	
Bania .	1	1	1	1	..	..	1	..	..	..	..	..	..	
Suthar .	1	..	..	..	..	..	..	..	..	..	..	..	..	
Total	98	55	46	10	46	7	5	16	11	1	4	44	1	

Caste	Total No. of households	Number of households possessing														(FOR WOMEN)
		Valla	Vali	Ring	Bangles	Doro	Bor-mala	Neck-lace	Kap	Chuni	Ponchi	Kalla	Van-sali	Fuliya	Kangan	
1	2	15	16	17	18	19	20	21	22	23	24	25	26	27	28	
Patidar .	30	..	..	..	5	1	..	15	4	1	1	..	..	..	..	
Rajput .	27	4	..	..	1	..	..	..	..	..	..	23	2	..	..	
Christian .	14	..	..	..	..	..	..	..	..	..	..	10	..	1	..	
Muslim .	9	1	6	1	..	..	1	1	..	..	..	..	..	..	1	
Bhoi .	5	3	..	..	..	..	..	..	..	..	..	..	..	..	..	
Vasava Bhil .	5	..	..	..	..	..	..	..	..	..	..	4	..	..	..	
Sindhva .	3	..	1	..	..	..	..	..	..	1	..	3	..	..	..	
Bhangi .	1	..	..	..	..	..	..	..	..	..	..	1	..	..	..	
Valand .	2	..	..	2	..	..	..	..	..	..	..	..	..	..	..	
Bania .	1	..	..	..	..	..	..	1	..	..	..	..	..	..	..	
Suthar .	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Total	98	8	7	3	6	1	1	17	4	2	1	41	2	1	1	

Caste	Total No. of households	Number of households possessing											(FOR MEN)
		Ring	Wrist-watch	Kandora	Kalla	Kudio	Marchi	Huba	Fuliya	Button	Kadi		
1	2	3	4	5	6	7	8	9	10	11	12		
Patidar .	30	28	19	..	6	7	8	9	10	11	12	..	
Rajput .	27	8	..	17	..	..	..	..	..	2	..	..	
Christian .	14	7	..	2	8	4	15	1	..	4	1	..	
Muslim .	9	9	5	..	..	..	12	..	4	..	..	..	
Bhoi .	5	3	..	3	2	..	..	..	..	1	..	..	
Vasava Bhil .	5	5	..	..	..	..	2	..	..	..	..	..	
Sindhva .	3	3	..	1	..	..	1	..	1	..	..	..	
Bhangi .	1	1	..	..	..	..	1	..	1	1	..	..	
Valand .	2	2	..	..	..	..	..	..	..	..	..	..	
Bania .	1	1	1	..	..	..	..	..	..	..	1	..	
Suthar .	1	..	..	..	..	..	..	..	..	..	..	..	
Total	98	67	25	23	10	4	31	1	6	8	2		

TABLE IV

Furniture and domestic articles by caste

Caste	No. of households possessing												
	Khatla	Mirror	Chair	Bench	Table	Carpet	Stool	Pat	Palang	Shelf	Wall-clock		
1	2	3	4	5	6	7	8	9	10	11	12		
Patidar	30	26	10	4	5	20	4	5	5	18	13		
Rajput	26	4	1	1	1	1	1	2	..	1	..		
Christian	13	1	1	..	..	2	..	..	1	..	..		
Muslim	8	2	..	..	..	..	..	..	1	..	..		
Bhoi	4	1	..	..	..	..	..	..	..	..	..		
Vasava Bhil	5	..	..	..	..	..	..	..	..	..	..		
Sindhva	3	2	..	..	..	..	..	..	..	1	..		
Bhangi	1	..	..	..	..	..	..	..	..	..	..		
Valand	2	1	..	..	..	..	..	..	..	..	..		
Bania	1	1	1	..	1	1	..	..	1	1	1		
Suthar	1	..	..	1	..	..	..	..	..	..	..		
Total	94	38	13	6	7	24	5	7	8	21	14		

Caste	No. of households possessing							
	Hurricane lantern	Battery	Bicycle	Petromax	Radio-set	Kerosene stove	Gramophone	
1	13	14	15	16	17	18	19	
Patidar .	29	20	16	11	2	20	1	
Rajput .	20	7	1	2	..	2	..	
Christian .	5	..	..	..	..	1	..	
Muslim .	7	4	..	1	..	..	..	
Bhoi .	4	2	..	..	1	..	..	
Vasava Bhil .	1	..	..	..	..	..	..	
Sindhva .	1	1	..	1	..	..	..	
Bhangi .	1	..	..	..	..	..	..	
Valand .	1	..	..	..	..	1	..	
Bania .	..	1	1	1	..	1	..	
Suthar .	..	..	..	1	..	..	..	
Total	69	35	18	17	3	25	1	

TABLE V

Changes in occupational pattern

Total No. of house- holds	No. of households who have changed father's occupation			Reasons for changing father's occupation	No. of persons who have changed own earlier occupations			Reasons for chang- ing own earlier occu- pation	No. of households showing preference for their sons	
	Volun- tarily	Forced	Other		Volun- tarily	Forced by cir- cum- stances	Other		Fa- ther's oc- cupation	Other oc- cupation (specify)
1	2	3	4	5	6	7	8	9	10	11
98	2	3	..	(1) Due to loss of land in canal (2) Difficult to main- tain in agricul- ture (3) Life of priest is better than agri- culturist (4) Educated so get- ting a job (5) Financial condi- tion is not good so sold the land for maintenance of family	1	..	..	Shortage of land and labour is more comfort- able than agricul- ture	72	7 Service 2 Agricul- ture or service 1 Agricul- ture 15 No son 1 N.A.

N. A.=Not available

TABLE VI

Draught cattle and plough according to size of land-holding

Size of land-holding (in acres)	No. of households	Total draught cattle	Area cultivated per pair of bullocks A. G.	No. of ploughs	Area cultivated per plough	Total area cultivated A. G.
1	2	3	4	5	6	7
0 to 0.99 . .	1	..	..	..	..	0-30
1 to 1.99 . .	12	5	5-24	7	2-00	14-00
2 to 2.99 . .	4	3	6-00	1	9-00	9-00
3 to 3.99 . .	1	..	..	..	..	3-00
4 to 4.99 . .	13	15	7-05	11	4-35	53-22
5 to 9.99 . .	16	22	9-19	15	6-38	104-07
10 to 14.99 . .	6	11	12-15	5	13-24	68-00
15 to 24.99 . .	13	30	14-33	12	18-21	222-17
25 to 49.99 . .	3	8	24-20	3	32-27	98-00
50 and over . .	..	..	..	..	..	..
No land . .	..	..	..	2	..	..
Total . .	69	94	12-08	56	10-09	572-36

TABLE VIII

Final annewari, 1954-55 to 1961-62

Crop	Year							
	1954-55	1955-56	1956-57	1957-58	1958-59	1959-60	1960-61	1961-62
1	2	3	4	5	6	7	8	9
Jowar . .	8	8	8	6	6	9	8	8
Bajri . .	8	6	6	8	8	4	10	10
Kodra . .	8	8	10	6	10	8	10	10
Banti . .	10	10	..	8	12	8	..	10
Paddy . .	10	6	8	6	12	11	8	10
Bavto . .	10	10	10	7	6	7	6	8
Guvar . .	8	8	10	6	8	..	8	8
Sundhiya . .	10	10	8	6	8	8	8	10
Tobacco . .	10	10	8	8	8	10	8	10
Tuver . .	9	7	10	6	8	8	8	10
Pulses . .	8	9	12	8	6	8	8	..
Til . .	8	6	..	6	8	..	8	8
Groundnut . .	10	10	10	8	8	8	8	8
Cotton . .	10	7	8	8	8	6	10	10
Chillies . .	8	10	10	8	8	10	10	8
tor seeds . .	8	10	12	8	5	8	8	8
id . .	..	..	..	8	8	..	..	8
m . .	..	..	..	..	6	8	..	..
. .	..	..	..	..	..	..	..	10
verage . .	9.5	7.8	8.3	7.4	8.2	8.0	8.6	9.6

TABLE VI

Nature of interest in land and size of land-holdings

Nature of interest on land	Total No. of households	Percentage to households with land	Area by size group (in acres)									
			0 to 0.99	1 to 1.99	2 to 2.99	3 to 3.99	4 to 4.99	5 to 9.99	10 to 14.99	15 to 24.99	25 to 49.99	50 and over
1	2	3	4	5	6	7	8	9	10	11	12	13
1 Land owned	69	84.15	1-10	14-00	15-00	3-00	36-20	115-20	81-00	170-17	98-00	..
2 Land taken on lease	12	14.63	..	2-27	8-00	9-00	4-00	16-00	..	..	..	..
3 Land given on lease	1	1.22	..	1-18	..	..	..	..	..	..	..	..
4 Other type of land	..	..	..	..	..	..	..	..	..	..	..	..
5 No land	29	..	..	..	..	..	..	..	..	..	..	..
Total	98	100.00	1-10	15-09	23-00	12-00	40-20	131-20	81-00	170-17	98-00	..

TABLE IX

Livestock and their value, 1960			
Livestock	No. of households with livestock	Total No. of livestock	Value of the livestock (in Rs.)
1	2	3	4
Bullocks	55	94	42,725
Cows	..	..	..
Buffaloes	51	64	25,070
Poultry	9	28	83
Buffaloes Young stock	28	45	3,560
Goats	7	12	180
Calf	1	1	80
	72	216	71,698

TABLE X

Occupational combination				
Type of occupational combinations	No. of households	Percentage to total	Net income (in Rs.)	Percentage to total
1	2	3	4	5
Agriculture	5	5.16	5,749	3.08
Agricultural labour	3	3.09	720	0.38
Labour	10	10.31	4,685	2.51
Business	2	2.06	2,700	1.44
Carpentry	1	1.03	450	0.24
Hair-cutting	1	1.03	1,300	0.70
Priest	1	1.03	1,020	0.55
Agriculture and rent of land	1	1.03	1,647	0.88
Agriculture and agricultural labour	13	13.41	7,347	3.93
Agriculture and livestock	30	30.93	109,154	58.39
Agriculture and labour	2	2.06	1,536	0.82
Agriculture and service	3	3.09	4,858	2.60
Agricultural labour and labour	1	1.03	300	0.16
Agricultural labour and basket making	1	1.03	500	0.27
Service and livestock	3	3.09	3,104	1.66
Agriculture, agricultural labour and livestock	8	8.25	4,866	2.60
Agriculture, agricultural labour and labour	1	1.03	547	0.29
Agriculture, agricultural labour and service	1	1.03	1,215	0.65
Agriculture, livestock and service	6	6.19	26,992	14.44
Agricultural labour, livestock and service	1	1.03	1,662	0.89
Agriculture, agricultural labour, livestock and service	3	3.09	6,571	3.52
Total	97*	100.00	186,923	100.00

* One household has not shown income (begging).

TABLE XI

Income from different sources											
(in Rs.)											
Total No. of households	Income from land					Income from sources other than land					
	Owned but leased	Owned but cultivated	Taken on rent	Wages earned by works on field	Total cols. (2+3+4+5)	Salary and wages earned inside the village	Salary and wages earned outside the village	From property inside the village	From property outside the village	Total cols. (7+8+9+10)	Total annual income cols. (6+11)
	2	3	4	5	6	7	8	9	10	11	12
1	2	3	4	5	6	7	8	9	10	11	12
97	..	143,347	..	7,050	150,397	21,270	6,260	8,996	..	36,526	186,923
One household begging											

TABLE XII

Income and occupation by caste											
(in Rs.)											
Caste	Name of the occupation										
	Agri-culture	Agricul-tural labour	Live-stock	Miscel-laneous labour	Service	Business	Priest	Bas-ket mak-ing	Car-pentry	Rent of land	Total
	2	3	4	5	6	7	8	9	10	11	12
1	2	3	4	5	6	7	8	9	10	11	12
Patidar	118,503	..	5,168	..	4,200	1,500	..	..	..	600	129,971
Rajput	10,212	1,980	238	1,475	4,040	..	..	..	..	..	17,945
Christian	3,241	3,250	324	200	..	..	1,020	300	..	..	8,335
Muslim	1,535	320	789	710	4,840	1,200	..	..	..	..	9,394
Bhoi	2,509	600	1,915	400	2,820	..	..	..	..	..	8,244
Vasava Bhil	..	..	..	2,100	..	..	..	..	..	..	2,100
Sindhva	1,033	500	..	450	..	..	..	..	..	..	1,983
Bhangi	199	400	162	..	325	..	..	..	..	..	1,086
Valand	1,510	..	..	..	1,500	..	..	..	..	..	3,010
Bania	4,605	..	(—)200	..	..	..	..	..	..	..	4,405
Suthar	..	..	..	..	..	..	..	..	450	..	450
Total	143,347	7,050	8,396	5,335	17,725	2,700	1,020	300	450	600	186,923

TABLE XIII

Expenditure pattern of households

(in Rs.)										
Occupation	No. of households	Total No. of members in the households	Expenditure on food		Expenditure on clothing and footwear		Expenditure on fuel and lighting		Expenditure on housing	
			Expenditure	Expenditure per household	Expenditure	Expenditure per household	Expenditure	Expenditure per household	Expenditure	Expenditure per household
1	2	3	4	5	6	7	8	9	10	11
Primary . . .	71	454	83,595	1,194	34,130	481	8,798	126	2,551	67
Secondary . . .	2	5	400	200	75	38	30	15	25	25
Tertiary . . .	24	129	16,162	703	4,315	180	1,651	72	382	32
Others* . . .	1	1	..	..	..	..	..	..	..	..
Total . . .	98	589	100,157	1,054	38,520	397	10,479	110	2,958	58

Occupation	Expenditure on ceremonies and functions		Expenditure on services		Miscellaneous expenditure		Total annual expenditure	Percentage of expenditure on food to total expenditure	Percentage of expenditure on miscellaneous items to total expenditure (col. 16)	Total annual income
	Expenditure	Expenditure per household	Expenditure	Expenditure per household	Expenditure	Expenditure per household				
1	12	13	14	15	16	17	18	19	20	21
Primary . . .	14,555	235	3,332	48	44,475	626	191,436	43.67	23.23	160,988
Secondary . . .	20	20	24	12	145	78	719	55.63	20.17	950
Tertiary . . .	2,010	91	488	20	4,066	177	29,074	55.59	13.99	24,985
Others* . . .	..	..	..	..	..	..	..	..	..	..
Total . . .	16,585	195	3,844	40	48,686	507	221,229	45.27	22.01	186,923

* One household has not shown expenditure (begging).

TABLE XIV

Budget balance

Caste	No. of households with surplus budget	Percentage to total	Amount of surplus (in Rs.)	No. of households with deficit budget	Percentage to total	Amount of deficit (in Rs.)
1	2	3	4	5	6	7
Patidar . . .	18	46.16	29,036	12	21.05	39,846
Rajput . . .	4	10.26	746	22	38.60	19,811
Christian . . .	6	15.39	1,272	8	14.04	1,883
Muslim . . .	1	2.56	372	8	14.04	5,397
Bhoi . . .	4	10.26	952	1	1.75	1,163
Vasava Bhil . . .	2	5.13	30	2	3.51	442
Sindhva . . .	1	2.56	195	2	3.51	1,072
Bhangi . . .	..	..	..	1	1.75	95
Valand . . .	1	2.56	20	1	1.75	111
Bania . . .	1	2.56	2,881	..	..	..
Suthar . . .	1	2.56	10	..	..	..
Total . . .	39	100.00	35,514	57	100.00	69,820

TABLE XV

Indebtedness by cause and source of borrowing

Cause	Amount of debt (in Rs.)	No. of households in debt	Percentage of debt due to this cause to total amount of debt	Source	Amount of debt (in Rs.)	No. of households in debt	Percentage of debt due to this source to total amount of debt
1	2	3	4	1	2	3	4
(a) Current farm expenses . .	7,660	11	8.11	(a) Government . . .	1,900	2	2.01
(b) Improvement of land . .	2,000	2	2.11	(b) Cooperative society . .	8,160	11	8.64
(c) Purchase of tools and implements . .	1,000	1	1.06	(c) Money-lender . . .	19,400	30	20.53
(d) Purchase of bullocks . .	400	1	0.42	(d) Trader . . .	1,490	8	1.58
(e) Marriage and other ceremonies . .	8,100	10	8.57	(e) Relative . . .	2,900	7	3.07
(f) Medicines . . .	..	..	..	(f) Others . . .	60,631	47	64.17
(g) Home consumption . .	15,338	32	16.24				
(h) Others . . .	59,983	45	63.49				
Total . . .	94,481	73	100.00	Total . . .	94,481	73	100.00

TABLE XVI

Assets by caste							
Caste	No. of households	Livestock		Houses		Valuables	
		No. of households	Value (in Rs.)	No. of households	Value (in Rs.)	No. of households	Value (in Rs.)
1	2	3	4	5	6	7	8
Patidar	30	29	45,655	29	272,500	21	39,700
Rajput	27	19	11,430	23	36,400	23	3,895
Christian	14	7	2,490	13	10,300	13	2,000
Muslim	9	8	4,250	6	5,600	6	2,400
Bhoi	5	4	5,890	5	10,700	4	2,300
Vasava Bhil	5	..	..	1	200	..	..
Sindhva	3	3	543	3	2,500	3	425
Bhangi	1	1	440	1	400	1	200
Valand	2	..	..	2	5,700	2	600
Bania	1	1	1,000	1	15,000	1	5,000
Suthar	1	..	..	..	..	..	..
Total	98	72	71,698	84	359,300	74	56,520

Caste	Loans in money		Bank deposits		Investment in cooperative societies		Other investment	
	No. of households	Value (in Rs.)	No. of households	Value (in Rs.)	No. of households	Value (in Rs.)	No. of households	Value (in Rs.)
1	9	10	11	12	13	14	15	16
Patidar	2	225*	6	2,535	20	1,158	18	91,500
Rajput	..	..	1	20	3	73	..	..
Christian	..	..	..	..	..	..	..	..
Muslim	..	..	..	..	..	..	..	..
Bhoi	..	..	1	30	..	..	..	..
Vasava Bhil	..	..	..	..	..	..	..	..
Sindhva	..	..	..	..	..	..	..	..
Bhangi	..	..	..	..	..	..	..	..
Valand	..	..	..	..	..	..	..	..
Bania	..	..	..	..	..	..	..	..
Suthar	..	..	..	..	..	..	..	..
Total	2	225*	8	2,585	23	1,231	18	91,500

* Inclusive of Rs. 25 as grain loans

TABLE XVII

Income, expenditure, indebtedness and assets by occupation												
Occupation	Income			Expenditure			Indebtedness			Assets		
	No. of households	No. of members	Income (in Rs.)	No. of households	No. of members	Expenditure (in Rs.)	No. of households	No. of members	Debt (in Rs.)	No. of households	No. of members	Assets (in Rs.)
1	2	3	4	5	6	7	8	9	10	11	12	13
Primary	71	454	160,988	71	454	191,436	56	361	82,026	71	454	549,246
	(73.20)	(77.21)	(86.12)	(73.20)	(77.21)	(86.53)	(76.71)	(77.63)	(86.82)	(79.78)	(81.95)	(94.20)
Secondary	2	5	950	2	5	719	1	4	40	1	4	235
	(2.06)	(0.85)	(0.51)	(2.06)	(0.85)	(0.33)	(1.37)	(0.86)	(0.04)	(1.12)	(0.72)	(0.04)
Tertiary	24	129	24,985	24	129	29,074	16	100	12,415	17	96	33,578
	(24.74)	(21.94)	(13.37)	(24.74)	(21.94)	(13.14)	(21.92)	(21.51)	(13.14)	(19.10)	(17.33)	(5.76)
Total	97	588	186,923	97	588	221,229	73	465	94,481	89	554	583,059
	(100.00)	(100.00)	(100.00)	(100.00)	(100.00)	(100.00)	(100.00)	(100.00)	(100.00)	(100.00)	(100.00)	(100.00)

NOTE :

- One single member household of Rajput caste has not shown income, expenditure, etc., because he is beggar.
- Figures in brackets indicate percentage to the total.

TABLE XVIII

Income, expenditure, indebtedness and assets per household and per capita

Occupation	Income		Expenditure		Indebtedness		Assets	
	Per household	Per capita	Per household	Per capita	Per household	Per capita	Per household	Per capita
1	2	3	4	5	6	7	8	9
Primary	2,267	355	2,696	422	1,465	227	7,736	1,210
Secondary	470	190	355	144	40	10	235	59
Tertiary	1,041	194	1,211	225	776	124	1,975	350
Total	1,927	318	2,280	376	1,294	203	6,551	1,052

TABLE XIX

Annual income, expenditure, debt and assets according to income range

Income group	Total No. of households	Total annual income (in Rs.)		Total annual expenditure (in Rs.)		Debt (in Rs.)						Total assets (in Rs.)	
		Income	Average per household	Expenditure	Average per household	Total debt	Average per household	Pro-ductive debt	Average per household	Un-pro-ductive debt	Average per household	Assets	Average per household
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Less than 250	10	1,877	187.70	8,858	885.80	7,483	748.30	3,000	300.00	4,483	448.30	16,830	1,683.00
251 to 360	6	1,802	300.33	7,584	1,264.00	7,288	1,214.67	500	83.33	6,788	1,131.33	13,734	2,289.00
361 to 480	15	6,327	421.80	14,862	990.80	11,412	760.80	400	26.67	11,012	734.13	19,590	1,306.00
481 to 720	9	5,196	577.33	6,811	756.78	5,074	563.78	900	100.00	4,174	463.78	5,233	581.44
721 to 960	8	6,782	845.25	10,954	1,369.25	5,901	737.62	..	..	5,901	737.62	10,531	1,316.37
961 to 1,200	7	8,770	1,252.86	9,416	1,252.86	2,814	402.00	..	..	2,814	402.00	5,860	837.14
1,201 to 1,500	8	9,306	1,163.25	18,298	2,287.25	13,781	1,722.62	..	..	13,781	1,722.62	56,905	7,113.12
1,501 to 2,500	12	26,644	2,220.33	42,174	3,514.50	24,007	2,000.58	560	46.67	23,447	1,953.92	114,904	9,575.33
2,501 to 3,500	4	10,089	2,522.25	17,430	4,357.50	6,462	1,615.50	1,000	250.00	5,462	1,365.50	45,850	11,462.50
3,501 to 5,000	7	29,676	4,239.43	23,724	3,389.14	4,677	668.14	2,200	314.29	2,477	353.86	90,327	12,903.86
5,000 and above	11	80,454	7,314.00	61,118	5,556.18	5,582	507.45	2,500	227.27	3,082	280.18	203,295	18,481.36
Total	97*	186,923	1,927.04	221,229	2,280.00	94,481	974.03	11,060	114.02	83,421	860.01	583,059	6,010.92

* One single member household of Rajput caste has not shown income, expenditure, etc., because he is beggar.

TABLE XXIII

Range of information

Caste	Total No. of house-holds	No. of heads of the household knowing the name of			District in which his vil-lage is situated	Name of the principal rivers flowing through the district
		Local board	Panchayat	Thana		
1	2	3	4	5	6	7
Patidar	30	29	11	29	30	30
Rajput	27	3	..	21	12	22
Bhoi	5	2	..	5	3	5
Valand	2	1	..	2	2	2
Bavia	1	1	1	1	1	1
Suthar	1	..	..	1	1	1
Sindhva	3	..	1	3	1	2
Bhangi	1	..	..	1	..	1
Vasava Bhil	5	..	..	5	3	4
Muslim	9	..	..	8	8	8
Christian	14	1	..	14	4	11
Total	98	37	13	90	65	87

APPENDIX II

EXTRACT FROM

Archeology of Gujarat

(including Kathiawar)

By H. D. SANKALIA

Temple at Sarnal [Pages 113-115]

The temple of Galtesvara¹ at Sarnal² may be regarded as a specimen of Calukyan and not Caulukyan architecture in Gujarat. This is evident from the plan of the shrine.³ It consists of a garbhagrha (shrine proper), and mandapa.

Inside the shrine is square, and on a lower level than the mandapa as in the Ambarnath temple; but outside, the walls are cut up into numerous projections which lie in a circle about 24 feet in diameter. This circular shape is unlike that of the Caulukyan temples, but parallels to it are found in the Calukyan temples of the Kanarese country.⁴ Among the recesses there are seven for the images of the eight dikpalas,⁵ guardians of directions, a feature characteristic of the cave as well as structural temples of the Calukyas.

The doorway as well as the front wall of the shrine is profusely decorated with figures and ornaments. These seem⁶ to differ from the Caulukyan figure sculptures of Gujarat. They appear to be Saivite, and so the temple may be Saiva, which is also implied by its name Galtesvara.

The mandapa has numerous projecting angles. And in this, Burgess finds analogy with the Calukyan temples of the Kanarese districts. But it is not typical of the Calukyan temples alone. Caulukyan temples of Gujarat—Modhera, Somnatha, and Sejakpur for instance,—are after the same pattern. But this crucifix form, coupled with the circular shape of the shrine, does look more like Calukyan than Caulukyan.

The evidence of pillars is not fruitful. Out of the eight inner pillars and smaller ones that

stand on the screen-wall and support the roof, Burgess illustrates one pillar from the former.⁷ Unlike the main columns in many small Caulukyan temples, these are stilted by adding a small shaft, capital and bracket. The main column has a square base with cut corners, and two small necks; above this, the shaft is square for one-third the height, then octagonal for half of this height; followed by a little smaller belt of sixteen sides; this is followed by a circular shaft decorated with a band of kirtimukhas. Over this, separated by the narrow neck is the capital, ornamented with dripping leaves. The bracket consists of dwarfs and kirtimukhas (?); the surcapital is in the shape of a vase, and brackets are decorated with volutes and dwarfs. This detailed description shows that there are not many points of resemblance with the typical Caulukyan pillars.

Nothing can be known about the shape of the original sikhara now.⁸ For no photographs or drawings were made, when it was first visited,⁹ while the sikhara as well as the mandapa collapsed in 1908.⁹

Perhaps this temple is identical with the shrine of Sivanatha on the Mahi, mentioned by the Harsola Grant of Siyaka II, V.S. 1005 (C. A.D. 949).¹⁰ If this were proved, then it will strengthen the suggestion here made on stylistic grounds that the temple looks Calukyan¹¹ and not Caulukyan. For it would then clearly antedate the known temples of the latter.

1. So called after the name of the stream 'Galta'.
2. In the Kaira district, 44 miles E.S.E. from Ahmedabad, and 4 miles from the town of Thasra. Burgess, o.c., VIII, page 95; also ASIWC., 1920-21, p. 61.
3. Unfortunately no photograph is published which can give some idea of the sikhara; for the plan, see ASWI., Vol. VIII, pl. lxxxiv, here fig. 17.
4. See Cousens, Chalukyan Architecture, plan of the temple of Dodda-Basappa, pl. cxxv, at Dambal, 13 miles S.E. of Gadag.
5. Burgess mentions 7 recesses. He does not say whether there were images or not. The eight dikpalas are Indra, Agni, Yama, Varuna, Marut or Vayu, Kubera, Siva, Nairutti, o.c., VIII, p. 96.
6. They are badly damaged, so the drawing is not at all clear.
7. See ASWI., VIII, pl. lxxxv, fig. 4.
8. Burgess, o.c. VIII, p. 93, note 1.
9. ASIWC., 1920-21, p. 61.
10. EI., XIX, p. 241.
11. It may have been even built by the Rastrakutas, or may be the work of the Calukyan period, or of local rulers but on the Karnataka model.

GLOSSARY

A

- Achhoda* . . . A chain type ornament worn round the neck
Agarbatti . . . An incense stick
Amli . . . *Tamarindus indica* tree
Annakuta . . . A collection of all possible varieties of food preparations, vegetables and fruits offered to a deity

B

- Babul* . . . *Acacia arabica* tree
Badha . . . A vow
Bajri . . . Millet
Bangadi . . . Bangles
Banti . . . A type of inferior cereal
Bavto . . . A coarser type of foodgrain
Bedu . . . A pair of large water-pots
Bhagia . . . Partner
Bhajan-kirtan . . . Devotional songs
Bhajan-mandali . . . A group of votaries singing *bhajans*
Bhuva . . . Religious head-priest
Bidi . . . Indigenous cigarette
Bormala . . . A type of necklace
Butti . . . Earring

C

- Chania* . . . Petticoat
Charpai . . . Bedstead
Chhada . . . Anklets
Chhatthi . . . Literally sixth; a ceremony performed on the night of sixth day after child's birth
Choli . . . A blouse
Chora or chotra . . . A village *chavdi* or building used as Talati's office as well as rest-house
Chori . . . Nuptial altar in the marriage booth; square enclosure bedecked with pillars of earthen pots on four sides where the wedding couple takes ceremonial rounds of the holy fire.
Chuda . . . Ivory bangles
Chuni . . . A nose-pin

D

- Dai* . . . Midwife
Dal . . . Pulse
Dargah . . . The tomb of Muslim saint

D-contd.

- Dej or dejdan* . . . A custom wherein different kinds of articles are given to the bride by her parents at the time of marriage.
Dervatu . . . Marriage with the husband's younger brother after the death of husband; levirate marriage
Deshi . . . Local
Dharmashala . . . A public rest-house
Dharu . . . Seedling
Dhoti . . . Nether garment of Hindu males
Doriya . . . A register maintained by *Kazi* wherein the amount of *maher* is recorded.

F

- Fali* . . . Locality
Falia . . . A loose head-dress
Fatiha . . . The opening Chapter of Quran
Foi . . . Father's sister
Ful . . . A type of earring

G

- Gagar* . . . A water-pot made of brass or copper
Ganesh puja . . . Worship of Ganesh, the elephant God with which all auspicious ceremonies begin
Garba . . . Songs sung by males or females with circular movement
Gauchar . . . Pasture land
Ghadi . . . Obsequious ceremony among Muslims
Ghaghari . . . Petticoat worn by a girl
Ghee . . . Clarified butter
Goli . . . A large water-pot usually made of brass or copper
Gor . . . A priest
Goradu . . . Black alluvial soil
Gur . . . Jaggery
Guvar . . . *Cyamopsis psoraliodes*; a type of leguminous bean used as fodder concentrate

H

- Hansadi* . . . An ornament of the neck
Hastamelap . . . Joining the hands of the bride and bridegroom in marriage

I

- Inami* . . . Land granted by Government free of revenue or at concessional rate

J

- Jabhbha* . . . Loose upper garment like shirt
Jan . . . The marriage party accompanying the bridegroom
Janaja . . . Coffin
Janmotsav . . . Celebration on the birthday of Lord Krishna
Jat inam . . . Land granted under personal *inams*
Jhanjhar . . . Anklets with tiny bells
Jiyarat . . . Ceremony performed after death among Muslims
Jowar . . . *Sorghum vulgare*

K

- Kabjo* . . . A blouse
Kabrasthan . . . A graveyard
Kadhi . . . Curry
Kadu . . . Bracelet
Kafni . . . A long shirt or robe
Kalla . . . A silver anklet
Kamp . . . A stud like ornaments worn in the lobe of the ear
Kandora . . . A silver chain worn on the waist
Kangan . . . Bangle
Kanthi . . . A chain worn round the neck
Karbi . . . Hoc
Kazi . . . A judge among Muslims
Khalsa . . . Government land
Khamis . . . A shirt
Khandhadia . . . A social custom in which the bridegroom stays at the bride's parents' house
Kharif . . . The monsoon crop
Khatla . . . Bedstead
Khichadi . . . Hotch potch, mixture of rice and pulse cooked together
Kodra . . . A coarser type of foodgrain
Kothis . . . An earthen receptacles used for storing grain
Kutchra . . . Raw, made of earth

L

- Locket* . . . A type of armlet
Loriya . . . A type of earring

M

- Maher* . . . Bride's price
Mahudo . . . *Bassia latifolia* tree
Mandap . . . Marriage pandal
Manta . . . A vow
Marchi . . . A small ornament worn on the ear
Moong . . . *Phaseolus mungo*; green gram
Mullah . . . A Muslim priest

N

- Namaz* . . . Prayers offered by Muslims
Neem . . . *Azadirachta indica* tree
Nikah padhva . . . Marriage ceremony among Muslims

O

- Odhani* . . . A small *sari*

P

- Paheramni* . . . Dowry
Paheran . . . Loose upper garment like a shirt
Palang . . . Cot
Palla . . . Amount settled on bride by the bridegroom which is her *stri-dhan*
Pan . . . Betel-leaf
Panchayat Ghar . . . Panchayat office
Pat . . . A large sized bench
Patiya . . . Clay utensil used for preparing *dal*, *kadhi*, etc.
Palla . . . Large bangles
Pavala . . . A vessel used for drinking water
Phul . . . Ashes of dead body
Pilas . . . The young off-shoots
Ponchi . . . Wristlet
Ponkhun . . . Ceremony of receiving or welcoming the bridegroom
Pucca . . . Ripe; solidly built; durable
Punch . . . Executive body of the village panchayat or caste
Purnima . . . Full-moon day
Pyjama . . . Trousers

Q

- Quwwalis* . . . A sort of choral singing

R

- Ravo* . . . A nose-pin
Rayan . . . *Manilkana hexandra* tree

S

- Sahed* . . . A witness
Samaiya . . . Reception
Sankala . . . Anklets
Sapat . . . Slippers
Sari . . . Hindu woman's chief garment draped round the body
Sathi . . . A servant employed to work on land on a permanent basis
Satu . . . Mutual agreement of exchange of girls in marital relation
Shendi . . . Wild date
Shok . . . Bereavement
Shraddha . . . Obsequies; a ceremony performed for the salvation of the dead

S-contd.

- Shram-dan* . . . Voluntary contribution of labour
Simant . . . Ceremony performed in seventh month
 of the first pregnancy
Sundhiu . . . Fodder
Sutradhar . . . The thread with which the saw is
 marked

T

- Tapeli* . . . Metal utensil
Tarfan . . . Three coultered drill
Tavdi . . . Clay dish
Thal . . . A dish offered to a deity
Thali . . . A metal dish
Til . . . Sesamum
Tola . . . A measure of weight, a fortieth part
 of a seer
Trambakundi . . . A copper tub for storing water
Tulsi . . . The basil plant; *Ocinum sanctum*
Tuver or Tuver dal . . . Pigeon pea; *Cajanus indicus*

U

- Udid* . . . Kidney bean; *Phaseolus radiatus*
Ulara . . . Residence given to bridegroom's pal

V

- Vaidya* . . . An ayurvedic physician
Vakil . . . A pleader
Val . . . *Dolichos lablab*, beans
Vali . . . A nose-ring or earring
Vank . . . Bracelet
Varghoda . . . Bridegroom's procession
Vas . . . A locality
Vatka . . . Bowls
Vidhata . . . Goddess of destiny

W

- Watan inam* . . . Non-service personal *inam*

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English Book Stores, 7-L, Connaught Circus, P.O.B. 328
Faqr Chand & Sons, 15-A, Khan Market
Jain Book Agency, C-9, Prem House, Connaught Place
Oxford Book & Stationery Co., Scindia House
Ram Krishna & Sons (of Lahore) 16/B, Connaught Place
Sikh Publishing House, 7-C, Connaught Place
Suneja Book Centre, 24/90, Connaught Circus
United Book Agency, 31, Municipal Market, Connaught Circus
Jayana Book Depot, Chhaparwala Kuan, Karol Bagh
Navayug Traders, Desh Bandhu Gupta Road, Dev Nagar
Saraswati Book Depot, 15, Lady Harding Road
The Secretary, Indian Met. Society, Lodi Road
New Book Depot, Latest Books, Periodicals, Sty. & Nouelles, P. B. 96, Connaught Place
Mehra Brothers, 50-G, Kalkaji
Luxmi Book Stores, 42, Janpath (R)
Hindi Book House, 82, Janpath (R)
People Publishing House (P) Ltd., Rani Jhansi Road
R. K. Publishers, 23, Beadon Pura, Karol Bagh (R)
Sharma Bros., 17, New Market, Moti Nagar
Aapki Dukan, 5/5777, Dev Nagar (R)
Sarvodaya Service, 66A-1, Rohtak Road, P. B. 2521 (R)
H. Chandson, P. B. No. 3034 (R)
The Secretary, Federation of Association of Small Industry of India, 23-B/2, Rohtak Road (R)
Standard Booksellers & Stationers, Palam Enclave (R)
Lakshmi Book Depot, 57, Regarpura (R)
Sant Ram Booksellers, 16, New Municipal Market Lody Colony (R)

PANJIM—

Singhals Book House P.O.B. 70 Near the Church (R)
Sagoon Gaydev Dhoud, Booksellers, 5-7 Rua, 3 Idc Jameria (R)

PATHANKOT—

The Krishna Book Depot, Main Bazar (R)

List of Agents-contd.

PATIALA—

Superintendent, Bhupendra State Press
Jain & Co., 17, Shah Nashin Bazar

PATNA—

Superintendent, Government Printing (Bihar)
J. N. P. Agarwal & Co., Padri-Ki-Haveli, Raghu-nath Bhawan
Luxmi Trading Co., Padri-Ki-Haveli
Moti Lal Banarsi Dass, Bankipore
Bengal Law House, Chowhatta (R)

PITHORAGARH—

Maniram Punetha & Sons (R)

PONDICHERRY—

M/s. Honesty Book House, 9 Rue Duplix (R)

POONA—

Deccan Book Stall, Deccan Gymkhana
Imperial Book Depot, 266, M. G. Road
International Book Service, Deccan Gymkhana
Raka Book Agency, Opp., Natu's Chawl, Near Appa Balwant Chowk
Utility Book Depot, 1339, Shivaji Nagar (R)

PUDUKOTTAI—

Shri P. N. Swaminathan Sivam & Co., East Main Road (R)

RAJKOT—

Mohan Lal Dossabhai Shah, Booksellers and Sub-Agents

RANCHI—

Crown Book Depot, Upper Bazar
Pustak Mahal, Upper Bazar (R)

REWA—

Superintendent, Government State Emporium V. P.

ROURKELA—

The Rourkela Review (R)

SAHARANPUR—

Chandra Bharata Pustak Bhandar, Court Road (R)

SECUNDERABAD—

Hindustan Diary Publishers, Market Street

SILCHAR—

Shri Nishitto Sen, Nazirpatti (R)

SIMLA—

Superintendent, Himachal Pradesh Government
Minerva Book Shop, The Mall
The New Book Depot 79, The Mall

SINNAR—

Shri N. N. Jakhadi, Agent, Times of India, Sinnar (Nasik) (R)

Government of India Kitab Mahal, Janpath, Opp., India Coffee House, New Delhi
Government of India Book Depot, 8 Hastings Street, Calcutta

For local sales

SHILLONG—

The Officer-in-Charge, Assam Government B D. Chapla Bookstall, P. B. No. 1 (R)

SONEPAT—

United Book Agency

SRINAGAR—

The Kashmir Bookshop, Residency Road

SURAT—

Shri Gajanan Pustakalaya, Tower Road

TIRUCHIRPALLI—

Kalpana Publishers, Wosiur
S. Krishnaswami & Co., 35, Subhash Chander Bose Road
Palamiappa Bros. (R)

TRIVANDRUM—

International Book Depot, Main Road
Reddear Press & Book Depot, P. B. No. 4 (R)

TUTICORIN—

Shri K. Thiagarajan, 10-C, French Chapal Road (R)

UDAIPUR—

Jagdish & Co., Inside Surajapole (R)
Book Centre, Maharana, Bhopal Consumers, Co-op. Society Ltd. (R)

UJJAIN—

Manek Chand Book Depot, Sati Gate (R)

VARANASI—

Students Friends & Co., Lanka (R)
Chowkhamba Sanskrit Series Office, Gopal Mandir Road, P. B. 8
Glob Book Centre (R)
Kohinoor Stores, University Road, Lanka
B.H.U. Book Depot (R)

VELLORE—

A. Venkatasubhan, Law Booksellers

VIJAYAWADA—

The Book & Review Centre, Eluru Road, Governpet (R)

VISAKHAPATNAM—

Gupta Brothers, Vizia Building
Book Centre, 11/97, Main Road
The Secy. Andhra University, General Co-op. Stores Ltd. (R)

VIZIANAGRAM—

Sarda & Co. (R)

WARDHA—

Swarajeya Bhandar, Bhorji Mark:

High Commissioner for India in London, India House, London, W. C. 2

List of Agents-concl.

Railway Book-stall holders

S/S. A. H. Wheeler & Co., 15, Elgin Road, Allahabad

Gahlot Bros., K. E. M. Road, Bikaner

Higginbothams & Co., Ltd., Mount Road, Madras

M. Gulab Singh & Sons, Private Ltd., Mathura Road,
New Delhi

Foreign

S/S. Education Enterprise Private Ltd., Kathumandu (Nepal)

S/S. Aktie Bologat, C. E. Fritzes Kungl, Hovobokhandei,
Fredsgation-2 Box 1656, Stockholm-16, (Sweden)

Reise-und Verkehrsverlag Stuttgart, Post 730, Gutenberg-
stra 21, Stuttgart No. 11245, Stuttgart den (Germany West)

Shri Iswar Subramanyam 452, Reversite Driv Apt. 6, New
York, 27 N W Y

The Proprietor, Book Centre, Lakshmi Mansions, 49, The
Mall, Lahore (Pakistan)

(On S & R Basis)

The Head Clerk, Govt. Book Depot, Ahmedabad

The Asstt. Director, Extension Centre, Kapileshwar Road,
Belgaum

The Employment Officer, Employment Exchange, Dhar

The Asstt. Director, Footwear Extension Centre, Polo
Ground No. 1, Jodhpur

The Officer I/C., Extension Centre, Club Road, Muzaffarpur

The Director, Indian Bureau of Mines, Govt. of India,
Ministry of Mines & Fuel, Nagpur

The Asstt. Director, Industrial Extension Centre, Nadiad
(Gujarat)

The Head Clerk, Photozincographic Press, 5, Finance Road,
Poona

Government Printing & Stationery, Rajkot

The Officer I/C., Extension Centre, Industrial Estate,
Kokar, Ranchi

The Director, S. I. S. I. Industrial Extension Centre, Udhna,
Surat

The Registrar of Companies, Narayani Building, 27,
Erabourne Road, Calcutta-1

The Registrar of Companies, Kerala, 50, Feet Road,
Ernakulam

The Registrar of Companies, H. No. 3-5-83, Hyderguda,
Hyderabad

Registrar of Companies, Assam, Manipur and Tripura,
Shillong

Registrar of Companies, Sunlight Insurance Building, Ajmeri
Gate Extension, New Delhi

The Registrar of Companies, Punjab and Himachal Pradesh,
Link Road, Jullundur City

Registrar of Companies, Bihar, Jammal Road, Patna-1

Registrar of Companies, Raj, & Ajmer; Shri Kamta Prasad
House, 1st Floor, Ashok Marg, Jaipur

The Registrar of Companies, Andhra Bank Building, 6 Linghi
Chet Street, P. B. 1558, Madras

The Registrar of Companies, Mahatma Gandhi Road, West
Cott. Bldg. P. B. 334, Kanpur

The Registrar of Companies, Everest 100, Marine Drive,
Bombay

The Registrar of Companies, 162, Brigade Road, Bangalore

The Registrar of Companies, Gwalior

Asstt. Director, Extension Centre, Bhuli Road, Dhanbad

Registrar of Companies, Orissa, Cuttack Candhi, Cuttack

The Registrar of Companies, Gujarat State, Gujarat
Samachar Building, Ahmedabad

Publication Division, Sales Depot, North Block, New Delhi

The Development Commissioner, Small Scale Industries,
New Delhi

The Officer I/C., University Employment Bureau, Lucknow

Officer I/C., S. I. S. I. Extension Centre, Malda

Officer I/C., S. I. S. I. Extension Centre, Habra, Tabaluria,
24 Parganas

Officer I/C., S. I. S. I. Model Carpentry Workshop, Piyali
Nagar, P. O. Burnipur

Officer I/C., S. I. S. I. Chrontanning Extension Centre,
Tangra 33, North Topsia Road, Calcutta-46

Officer I/C., S.I.S.I. Extension Centre, (Footwear), Calcutta

Asstt. Director, Extension Centre, Hyderabad

Asstt. Director, Extension Centre, Krishna Distt. (A.P.)

Employment Officer, Employment Exchange, Jhabua

Dy. Director Incharge, S.I.S.I., C/o Chief Civil Admn. Goa,
Panjim

The Registrar of Trade Unions, Kanpur

The Employment Officer, Employment Exchange, Gopal
Bhavan, Mornia

The Officer I/C., State Information Centre, Hyderabad

The Registrar of Companies, Pondicherry

The Asstt. Director of Publicity and Information, Vidhana
Saubha (P. B. 271) Bangalore